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THE WEEK-DAY CHURCH-SCHOOL

HENRY FREDERICK COPE

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BY

HENRY FREDERICK COPE

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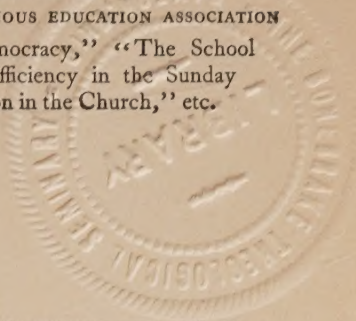

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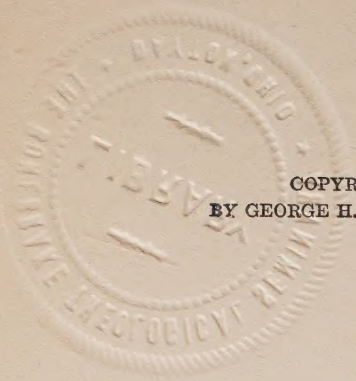

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INTRODUCTION

THIS is simply a book of information.

This is not a treatise on the theory of week-day work or of religious education in general, neither is it a book on method, in the educational sense, but it is an attempt to do four things, viz.: First, to state briefly the present situation and need; Second, to gather up the records of what is being attempted and accomplished in the development of plans for the religious education of children during the week-days; Third, to so arrange this information that it will be of service to all who are seeking to carry out similar plans; and, Fourth, to furnish them with some of the simple principles and the bare facts which must underlie all such work.

The author is deeply indebted, and he believes that those who follow in week-day religious instruction will also find themselves deeply indebted, to the many very busy men and women who have so cheerfully furnished information, often with painstaking attention to detail, in response to his requests. Sometimes first-hand studies could be made of particularly significant experiments; but more frequently it has been necessary to depend on reports from those at work.

Space does not permit of full accounts of all schools. Indeed there are many that are not even mentioned. But those who seek further information are advised to consult the bi-monthly magazine, RELIGIOUS EDUCATION, which seeks to make known the principal educational facts regarding this highly important field of effort.

One motive underlies this book, to advance religious nurture by an attempt to give the fruits of wide-spread experimentation to all workers and inquirers. One motive must underlie all our endeavors, that every child may have his full heritage and especially the fulness of his religious heritage, and so be ready for the development of the full heritage of the race in a religious social order.

HENRY FREDERICK COPE.

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CHAPTER I

THE CURRENT SITUATION

The situation of one who writes to-day on week-day instruction in religion in North America is very like to that if Hannah Moore, or one of her contemporaries, had written on "The Sunday School" over one hundred years ago. There are these differences, however: in this new enterprise we have the background of a century's endeavors in Sunday instruction in religion; we have the background of general elementary education, and, most important of all, we have a fair body of more or less scientific material on the principles and methods of religious education. In other respects the situation has elements of similarity: there are a large number of unrelated, separate and local experiments in week-day instruction which vary widely in almost all their details; there are earnest propagandists of the general plan and of particular methods, and there are general organizations ready to promote both. Best of all, there is a rapidly developing demand for week-day religious instruction, growing out of the public consciousness of its need and value.

It will be worth while, before entering on a discussion of the principles and methods of week-day religious instruction, to take a very brief survey of the situation as it now stands in North America. We may confine the survey to facts and leave to another chapter any discussion of causes and significances.

I. THE EXTENT OF RELIGIOUS INSTRUCTION

First.—In North America religious instruction, so far as Protestant children are concerned, is confined to the thirty-minute periods of Sunday schools, with the following scattered exceptions:

1. There are occasionally *families* in which some religious instruction is given. The instances are very few.
2. *In Churches:*
   (1) There are a relatively small number of churches which have other periods of instruction on Sunday beside the morning hour:
      (a) Some Church schools have two periods of from thirty to forty-five minutes each for certain grades on Sunday mornings; a very few have schedules of three periods.
      (b) Some have Sunday-afternoon schools, in addition to the morning schools.
      (c) Others have classes for special groups, as for those preparing for church membership.
   (2) Extensions beyond Sunday:
      (a) There are classes which meet in the week, as mission-study bands, teacher-training institutes, discussion groups, parents' classes, etc.
      (b) In a small number of churches religious instruction is a part of the program of certain group organizations, as of the "Pioneers," "Leaders," "Trail-Rangers," "Tuxis," etc.
      (c) Churches, in an increasing number, hold special week-day schools, usually in the summer, known as Daily Vacation Bible Schools.
      (d) Churches, in an increasing number, are conducting regular schedules of week-day classes and coöperating in maintaining community programs of week-day schools of religion.
3. *Outside the Churches:*
   (1) Classes in the Y. M. C. A.; in the Y. W. C. A., reaching boys and girls in the 'teens and upward—commonly enrolling only a very small proportion even of those in Sunday schools.
   (2) In public schools no formal religious instruction anywhere in the United States except for the fact that the reading of the Bible at the opening of public schools is required in the following states: Pennsylvania, Massachusetts. The reading of the Bible is permitted in the public schools by special statutory provision in Georgia, Nebraska, North Dakota, Indiana, Texas, Iowa, New Jersey, Kansas, South Dakota, Oklahoma. The reading of the Bible is specifically forbidden in

eleven states: Arizona, California, Idaho, Illinois, Minnesota, Montana, Nevada, Washington and Wisconsin.*

There are, as the above survey shows, at best eleven forms under which religious instruction might reach a North American child, but these qualifying facts must be borne in mind:

1. No child ever anywhere participates in all these forms; at the best only a small proportion participate in any one.
2. No community has all these forms in operation.
3. Many of the forms are confined to a very few communities.
4. By far the greater number of children have no continuous effective experience of any of these forms.

The array of opportunities may seem to be impressive, but it is the impressiveness only of variety and not of magnitude. Some of the methods mentioned are merely in an experimental stage; they are used only in rare instances. We must not be misled by this survey into supposing that there are a wealth of opportunities; on the contrary, nearly all the forms mentioned, outside the Sunday school, are infrequent and limited in scope.

On the whole we reach the conclusion as to methods: for Protestant children the standard provision is the one-hour-a-Sunday period of instruction. Beyond this we have only a number of unrelated experiments in the extension of religious instruction.

Second.—In the experience of the individual the present program of fifty-two lessons periods annually of thirty minutes each in the Sunday school is subject to serious reductions:

1. Even those enrolled do not attend with general regularity. This school has no standards of regular attendance which at all approach those of public education. Probably the average number of periods annually is under 30.
2. The vacation period of the Summer reduces the periods to forty in number for large numbers of the most regular attendants.

* This question of Bible reading in public schools is not directly related to the present plans of week-day religious instruction and is only introduced to complete the survey of all the possibilities under which children might anywhere receive instruction on religious subjects. The formal reading of verses from the Bible, even if it were a desirable practice in public schools, could hardly be counted as of any special value; under no imaginable circumstances could it be regarded as a substitute for instruction in religion.

For a discussion of the religious, legal and ethical difficulties in the use of the Bible in public schools see Ch. XV of "Education for Democracy" (Scribner's).

3. Further reductions are occasioned by the custom of abandoning or shortening class work for special occasions.
4. The customary thirty minutes is seriously abbreviated by interruptions.

II. INDIVIDUAL CROSS-SECTION STUDIES

We get another comparative view of the relations between general education and religious instruction if we take a few typical cases and examine them in some detail. So small a number as is here presented will prove nothing, but they are only samples; any observer may gather much larger numbers, and careful investigations have demonstrated that the first type represents a much smaller number than the second, and that the two, first and second, represent together a much smaller number than the third. But the point of this comparison is simply to suggest how widely the experience of children may vary in regard to religious instruction.

MARION C—— (age 12). *Sunday:* school 9:30—10:45, including thirty minutes of class work, principally on the Bible; attends church with parents, in the morning; evening prayers and songs at home.

Monday to Friday: Twenty-seven hours of public school, with four to five hours' home study.

Thursday: Church club, with fifteen minutes' instruction. Thirty minutes weekly home-study on Sunday-school lesson.

Saturday: Music instruction, one hour.

SUMMARY:

General definite instruction ..... 1680 minutes per week
Religious definite instruction ..... 45 minutes per week
Proportion: One of religion to thirty-seven secular.

ARTHUR L—— (age 12). *Sunday:* School with thirty minutes' instruction. Seldom attends church.

Monday to Friday: Twenty-seven hours of public instruction.

SUMMARY:

General definite instruction ..... 1620 minutes per week
Religious instruction ..... 30 minutes per week
Proportion: One of religion to fifty-four secular.

BERTHA S—— (age 12). No Sunday school or any form of religious instruction; twenty-seven hours of general instruction.

Taking a group of three hundred children in a fairly prosperous community it was found that the proportions were:

In the most favorable cases ..... one to thirty-three
In the median cases ..... one to sixty
In the lower cases, no religious instruction at all—and this group represents approximately three-fourths of the child population.

Are American children getting a fair share of religious instruction?

III. STATISTICAL SURVEYS

Some years ago the writer made a very careful study of religious instruction in the city of Chicago, which covered nearly two years in time and involved personal visits to nearly one thousand church schools of practically all religious faiths. It is not necessary to reproduce the totals of figures; but it may be worth while to say that the method involved discriminations between the enrolments of schools and the numbers of pupils actually attending, the elimination of all who were under or over public-school age and an attempt to determine the time actually spent in teaching. Here are the results: Of the total numbers of children, between the ages of five and eighteen in Chicago, only one out of every five was receiving any regular instruction in religion in any kind of school or church whether Protestant, Catholic, Hebrew or any other kind.

Four-fifths of the children were without religious instruction. Taking round numbers this meant:

200,000 under religious instruction (in Sunday schools)
800,000 without religious instruction of any kind.

Moreover since any one who attended any school twelve times in a year was counted as under regular instruction, the situation is really much worse than the figures indicate. The 200,000 under religious instruction averaged under 60% perfect attendance, while the 800,000 averaged nearly 85% attendance at public schools.

More recently we have had the reports of the Inter-Church World Movement's surveys of religious education; these surveys did not cover many communities; they were planned to select a small number of typical "samples," a few cities, some suburbs, some villages, and certain rural districts.

The first reports were not based on surveys but on partial investigations and estimates. But they are worth quoting as expressions of the judgment and conclusions of persons deeply concerned with the problem who have gathered information on this matter over a wide field.

To quote from the reports in the "Surveys" used by the Inter-Church World Movement in May, 1920. There are 28,529,950 persons under twenty-five years of age, belonging to the Protestant group, not in any Sunday school. There are rather less than half this number enrolled in Sunday schools.

Taking the total population and including all faiths:

Population under twenty-five years of age	53,575,040
Enrolled for any kind of religious instruction	16,318,900
Not enrolled under religious instruction	37,256,140

It must be noted that the last report above includes children of all faiths and take into account the developed parochial system of the Roman Catholic Church, the formal religious schools (the Kehillah) and the Sabbath and week-day schools of the Jews.

In order to complete this picture we need to include every other agency, beside the church school or Sunday school, through which children are now receiving religious instruction. This would include the various forms itemized in Section I above, and practically the private elementary and high schools. But it is almost impossible to obtain exact figures for these schools; it is difficult to determine the extent to which they give religious instruction, and, after all, the number of children enrolled in them all is relatively small as compared with the number in public schools. Outside of the parochial schools few private elementary schools give any systematic religious instruction.

For the sake of accuracy it is necessary to remember that the reports of Sunday schools usually give the enrolments of pupils and that these enrolments commonly include large numbers of names of pupils who have no connection with the school. An attendance basis would seriously decrease the totals. A number of tests show that it is safe to discount every enrolment fully 30% in order to arrive at a generous estimate of conditions or of vital contact with the school.

After investigations and studies covering every section of the United States and every type of community, and extending over nearly twenty years two conclusions are reached:

1. That the present systems of religious instruction in Protestant churches reach in any effective manner whatsoever not more than one-fourth of their children.

2. That the present systems of religious instruction in Protestant churches afford a continuous and effective system of religious education to much less than one-tenth of their children.

In summary the situation stands:

Only one-fourth of our children get as much as thirty-five periods, of less than thirty minutes each annually, of religious instruction.

CHAPTER II

THE PRESENT EMERGENCY

THE conclusions reached in the preceding chapter ought to be sufficiently startling to call for careful consideration. They have not been hastily determined nor have they been expressed in any spirit of drastic criticism. Whether one agrees with the figures or not, every thoughtful observer knows that they represent conditions which demand serious inquiry into causes.

I. WHY IS ONLY ONE PROTESTANT CHILD IN FOUR RECEIVING RELIGIOUS INSTRUCTION?

1. *Intensified school competition.* The modern child is under a rapidly developing instructional pressure; he is subject to more exact and extensive schooling than the child of a few decades ago. Public free schools and the Sunday schools have grown up side by side, but the former have grown much faster than the latter even when all allowances have been made for the differences in their respective fields. Elementary education offers more and demands more every year. The curriculum of the school has been enriched; sometimes its encyclopedic reach is manifestly absurd: The school encroaches on home-life and often appears to regard itself as responsible for every hour of the child's life and every aspect of his person—except the moral and spiritual. It reaches into his daily physical régime, his recreation and his social activities. This is not stated by way of judgment, but simply to understand the quite natural aversion toward schooling on the day of rest on the part of children and youth so constantly schooled throughout the week. Church school is distasteful to those who are wearied with school. And every effort to add another subject or the work of another school must meet some resistance both from parents and from children.

2. *Changing customs as to Sunday.* Our total social attitude has changed. The custom of church-attendance is no longer universal. Whereas formerly the overwhelming majority once observed the Sabbath in almost puritanic fashion to-day that majority is on the other side. If only one child in four is in Sunday

school it is also true that fewer than one-fourth of the adults are in church. True, there are in the South rural sections where church-going is still the principal social interest of the week; but where conditions have changed with the introduction of new and varied interests the customs of church-attendance have also changed.

3. *Changed attitude toward the church.* Children live in families where the church is not always taken for granted; they are in a society in which the church no longer stands out as the central and most vital institution.

4. *The character of the church school as an institution.* This Sunday school will hold its place on one of two possible grounds; either by the compulsion of social and religious customs and traditions, or by the recognition of its efficiency and value. In a majority of instances the first of these grounds is no longer effective; as to the second it stands constantly in unfavorable comparison with the public schools. To the mind of youth and to the general public, the Sunday school represents inefficiency as compared with the efficiencies of general education; it usually lacks any building of its own; its equipment is inadequate and makeshift; its teachers are kindly-natured amateurs; its curriculum is remote from reality; its program is too fragmentary to command serious attention.

We are stating not the complete situation but only those aspects which appear to youth and to persons unfamiliar with the genius of church schools. This is true, however: that the church has not regarded children with the seriousness with which the state regards them; the church has not even endeavored to provide educational equipment, workers or material adequate to the needs of children or the demands of our social life. Children and the public only reflect the prevailing opinion of the church that the religious education of the young is a negligible affair. This is the principal cause of failure.

5. *The Church school fails to convince this age of the need and value of its work.* Dependent on voluntary attendance it does not persuade either youth or adults of the reality and importance of its purpose. Largely this is because churches are not conscious of such reality and importance. Religious leaders do not understand the importance of children, nor do they rightly value the possibilities in their religious instruction, nor have they yet seriously endeavored, save in rare exceptions, to make the school provide specifically and directly for the needs of childhood and youth. That is evident, as already suggested, in the fact that

the physical and institutional provision is not determined by the needs of the young. The simple fact is that only here and there do we find schools which are conscious of definite purpose, following educational principles, and able to give convincing reasons why they should exist.

6. *The practical difficulties in the present type of school.* The intensive development of Sunday schools in the past fifteen years has led to a keener appreciation of these difficulties. They are:

(1) The peak-load-at-a-single-hour difficulty. The Sunday school is an effort to concentrate all instruction in religion into a single short period on the day of rest. Efficiency never lies that way. If all the markets and stores and shops were open only for thirty minutes once a week unimaginable confusion and economic loss would occur. If public education could all be accomplished in fifty hours per annum we would think it the height of folly to try to educate all the children at precisely the same hour; we would recognize the serious wastes in buildings, equipment, staff, etc. Yet this is precisely the plan pursued in our present system of religious instruction. The one-period-a-week plan makes it either practically impossible or largely wasteful to have proper physical facilities and professionally trained instructors for all.

(2) The single hour a week affords altogether insufficient time for an adequate program of religious instruction. As the curriculum increasingly becomes one of training in the full life of a Christian society that inadequacy becomes clear and is keenly felt. As a consequence we have a large number of unrelated and often sporadic attempts to supply this deficiency through various other forms of religious training in clubs and societies for the young. The result is that to them religious education is a fragmentary affair divided between the Sunday school and sundry other activities.

(3) The purposes of religious education cannot possibly be realized in a series of disconnected lessons occurring once a week. Children cannot be taught anything, save with very grave difficulty and serious drawbacks, through lessons separated so far in time and limited so seriously in the length of each period.*

* On this point see an article on "The Psychology of the Week-day School," E. L. Mudge, in "Religious Education" for Dec., 1920.

(4) The purposes of religious education cannot be realized by any program that is confined to periods of instruction. Those purposes include the guidance of persons so that they may see and will and be able to effect the life of a society of Christian love. That can be done only by including the entire range of their powers, only by organizing all their interests, only as we are able to guide them in a much wider range of experiences than the single one of passively listening to a lesson. All who, realizing the wide and inclusive social purposes of religious education, have endeavored to follow modern educational methods have soon found them impossible in 30-minutes-a-week-school.

The answer to our first question is simply this: the public does not take the religious education of children seriously because the church does not yet take it seriously, for it has not yet provided an efficient, adequate and practicable system.

II. WHY DO THE PRESENT SYSTEMS AFFORD CONTINUOUS AND EFFECTIVE RELIGIOUS INSTRUCTION TO LESS THAN ONE-TENTH OF THE CHILDREN?

This question, which faces our second conclusion,* has been answered to a large degree under the first question; but it looks at the matter from closer and different points of view. It is concerned particularly with our failure regarding a large number of children who are enrolled in and attending Sunday schools. It looks at our failure to secure results with the children we have. They come from these schools almost as ignorant of the facts of religion as are those who do not attend. What are the causes or reasons for this?

1. *The assumption that religious knowledge is unimportant.* Back of the general attitude already described we have a large weight of opinion in the churches that intellectual processes have no valuable relations to the religious life. One still frequently hears of an alleged opposition between "the head" and "the heart"; education is derided in religious circles; and many, who on their own hypothesis have profound cause for gratitude, thank God that they are ignorant. Nor are these only the envious vaporing of uneducated laymen. Many ministers show either opposition to or distrust of education. Many bitterly criticise the universities as "hot-beds of infidelity" and warn their people

* At the end of Chap. I.

against science and scientific knowledge. Many insist that religious experience is wholly a matter of the heart, or the emotions, and steadily counsel their hearers to beware of the delusions of knowledge, urging that spiritual truth is never intellectually discerned. In the churches there is a heavy weight of opposition to educational processes which results in either apathy or opposition to movements for religious education.

2. *The Sunday school is an educational institution carried on in a church which still quite largely rejects the educational method.* The church often continues to ignore the normal way of Christian nurture and to place its dependence on a single, catastrophic experience. It refuses to follow the ideal of Jesus who "grew in wisdom and stature and in favor with God and man" and sets up, as the norm of experience for all, the exceptional case of Paul's conversion. What place has a Sunday school in a church that does not believe that school will nurture its children into the religious life?

To sum up these two points in answer to the second question: So few children have an effective experience of religious education because so few churches really believe in Christian nurture.

Realizing that these statements may be criticized as generalizations let specific evidence be introduced. If we were to select the section of North America where children and youth in the largest numbers were closest to the life of the churches we would certainly award that merit to the Dominion of Canada. If there we were to select the communion which has paid and still pays most attention to the instruction of children there would be fairly general agreement that it would be the Presbyterian. Now, surveys made by the department of religious education of the Presbyterian Church in Canada show the following facts:

After eliminating all overhead expenditures in the churches, such as for pastors' salaries, janitors, general upkeep, cost of grounds, etc., and after allowing for any duplicate use of plant or of equipment the relative expenditures were:

For every $100.00 for church buildings—$4.00 for Sunday-school buildings.

For every $100.00 for church expenditures—$6.00 for Sunday-school expenditures.

For every $100.00 for church music—4 cents for Sunday-school music.

Money is not the only measure, but it is an acid test. We use the same test as to missions. Such figures are significant because they are relative; they reveal proportions of emphasis and of effort.

"If it is true that the Sunday school fails because the churches fail to use the method of Christian nurture, does not the remedy lie in improving the school rather than in organizing week-day instruction?" But we have not said that the Sunday school has failed, only that it has failed to accomplish a task too large for itself, too great for amateur, intermittent effort, and beyond its resources in time and ability.

The Sunday school has not failed for lack of effort or of earnestness or of investment on the part of its workers, its whole record has been one of remarkable application, sacrifice and unselfish devotion accompanied by growing intelligence. In so far as it has failed to measure up to its possibilities this has been because it has been treated as a minor incident in the churches. It has wonderfully succeeded to this extent: it has sufficiently demonstrated both the duty and the difficulties of religious education to make it evident that these call for a much larger program lying beyond the time limits and the personal limitations of Sunday schools.

III. THE RECENT DEVELOPMENT OF THE EFFICIENCIES OF THE MODERN SUNDAY SCHOOL HAS DISCOVERED ITS ESSENTIAL DEFICIENCIES

Graded schools, curricula psychologically determined, trained teachers, the application of educational principles in organization and teaching, and the use and development of the child's interest in every range of his life, all these have revolutionized the Sunday school; they are rapidly converting it into an educational institution.

1. *The institution has been developed educationally so that it calls for highly expert leadership.* The school has won for itself the serious consideration of leaders in religion and in education. Educational specialists have recognized the importance of religious education and have put themselves to the solution of its problems. A new literature has been created dealing with methods in the church school. A large body of workers guided by educational principles is now enrolled in the work of the school. A new profession has been created, that of "Directors of Religious Education in Churches," and many educational institutions are training these directors.

2. *The curriculum has been developed so that it calls for specialized knowledge* on the part of teachers in this school. A new literature has been created dealing with the materials of study.

There are now available literally hundreds of good text books in which are found the work of highly-trained specialists in the Bible, in religion and in the problems of child-life.

3. *A new concept of the work of the school has been created.* Educational organizations have stood back of this work, educating the public mind, promoting improvements, creating standards and proclaiming ideals until now the fuller meaning and magnitude of the task attempted by the school stands revealed. The effort to improve the Sunday school led to the popularization of the phrase "Religious Education," so that the school has come to accept the task of religious education and to adopt the educational method for that task. What this means appears when we realize that this task of religious education involves not less than that of securing a Christian social order through the ideals and wills of the young to-day. The task of the church school is to guide children and young people so that they will see and will and effect a human society of Christian race.

Yet one other cause of the failure of the present system must be briefly stated, *the tendency to think of child welfare in broad community terms.* The public school has trained us to do this. Many forms of social coöperation, as in recreational movements and the social betterment of childhood, have deepened the habit through happy and successful experience. As a whole the public mind will reject any program which approaches the child in a devisive or sectarian spirit. We desire that all our children shall learn to live together and to find their richest experiences on a common level. Every church will discover hesitation on the part of its own people lest their children become sectarians. Every church quite properly will desire that children shall come fully into its fellowship and will train them for full life and service in its group, but the particular training for this end cannot comprehend the whole of religious education since that must include training in the life of a whole and united Christian society.

IV. WHAT, THEN, IS NOW NEEDED?

Needs. Facing such a task, in the light of such principles and in the light of experience it becomes evident:

(1) That the necessary program of religious instruction demands much more time than can possibly be secured on Sunday.

(2) That this program must have a more expert administration, and a higher degree of specialized efficiency than can be expected of volunteers, amateurs and laymen.

(3) That it requires equipment and facilities designed specifically for educational purposes.

Summarizing the *causes* of the movement for week-day instruction in religion we find them in the recognition of the following basic needs:

(1) The imperative need of adequate religious instruction if we are to have a religiously minded society.
(2) Plans to bring under religious instruction the now un-instructed child population.
(3) Plans which permit of more time for instruction.
(4) Plans which permit more children for more hours per week to be under fully competent teachers.
(5) Plans which make possible the provision of specifically designed educational buildings and facilities.
(6) Plans which will economize effort through church coöperation and afford children an experience of a common religious life.

CHAPTER III

WHY WEEK-DAY SCHOOLS?

When all that is involved in a program of week-day religious instruction is fully understood there will be many to ask one serious question. Why?

The present agitation for week-day instruction means nothing less than the ultimate establishment of a new system of schools parallel to the public schools. It is well to foresee, as far as possible, the entire significance of this movement. It would be a mistake to suppose that such widespread planning and agitation are directed to nothing better than that Sunday-school teachers may add a week-day session to their present labors, or that children may meet during the week in order to listen to their pastors. Both these ends are quite desirable, as a rule, but they fall short of meeting the current pressing need. Such efforts cannot secure a worthy or adequate program of religious instruction. The week-day plans are much more serious, with purposes reaching farther and involving greater investments of persons and of money.

A system of week-day religious instruction involves educational mechanisms, staff, curriculum, and supervision as definitely organized, as expertly chosen and directed, and as permanent at least as those of the public-school system, the differences lying not in quality or standards of work, but in the quantity or extent. It does not involve as large buildings nor as many professional workers nor as great expense as in public education. It does mean equal educational efficiencies and not less in character, definiteness or abilities.

Perhaps, almost inevitably, after week-day schools have been started there will come a reaction. People have not been accustomed to paying money for the religious instruction of children; that has been supported, usually, by the pennies of the children themselves. When the larger program calls for the salaries of expert teachers and a supervisor, the purchase of books and supplies, the upkeep of buildings and practically all the items—though less in totals—that are found in the public-school budget,

then they will begin to wonder whether this might not just as well be done by that will-of-the-wisp, consecrated, voluntary effort, which is only another way of saying, "Let some one else do it for nothing instead of asking us to pay the bills."

Then, or, better still, before we begin these enterprises, is the time to look so definitely at them as to meet such objections and to set these specious suggestions in the light of facts. It will help to answer that recurrent WHY if we first state, as definitely as possible, the purposes of the week-day school.

I. ADEQUATE PURPOSES

A. *The Immediate Purposes.*

1. The week-day school of religion is designed to give every child several hours, or periods, of instruction in religion every week.
2. The week-day school of religion is designed to set instruction in religion on the same plane of educational efficiency as children find in the public school or any other school.
3. The week-day school of religion is designed to make the subject and the fact of religion an integral part of the total educational experience of childhood, coordinate with all other parts of that experience.
4. The week-day school of religion is designed to carry on for children that part of their education which lies beyond the province and the power of the public school. It is the deliberate and coöperative attempt of churches to make up for that short-measure character of education inevitable in a definitely secular system.
5. The system of week-day schools is designed to secure adequate facilities and expert services on a basis of greater efficiency and economy by arranging time-programs which spread their use and their work through all the week.
6. The system of week-day schools is designed to secure community coöperation in the provision and use of designed buildings and facilities and specially trained workers.

B. *Ultimate Purposes.*

1. The week-day school of religion is designed as the means by which the churches will carry out, largely through instruction, the fundamentally important part

of their task of the training of the young for the life of a religious society.

2. The week-day school of religion is designed by the churches to prepare the next generation with those motives and ideals and habits which will help that generation to will and effect a better world, one more conformable to the Christian ideal, a society of loving, coöperating good will.

One might summarize all these purposes by saying that this school is designed to solve the problems presented by the present failure of the Sunday school, due to a task developing beyond the capacities and possibilities of that institution. Week-day instructions represents an awakening church, aroused to appreciate that the child is the world of to-morrow and that we have an immediate pressing and never recurring responsibility and opportunity to train that society to religious living.

II. ENLARGING PURPOSES

We have these week-day schools of religion because thoughtful persons in large numbers have come to realize that certain duties which once were commonly recognized in a Christian society have been, in the rapidly developing pressure of our total social life, crowded to one side and almost forgotten. Teaching religion to children once was the duty of every family, the task of every school and of every church. Here were duties once as clearly recognized as any others. To-day the family has lost consciousness of responsibility for them; the church has nearly forgotten them; the public school has relinquished them. Duties, essential to social well-living, now have no place in our social programs. The teaching of religion has been lost in the process of social development, and especially in the development of a civilization of materialism. Is it necessary to make special provision for its reinstatement? We shall try to state, in progressive order of importance, the reasonable background of schools of religion.

1. *Religious knowledge is a part of every child's rightful heritage.* Each child has as clear a right to a knowledge of religion as he has to any other part of his intellectual and spiritual heritage. It is the recognized duty of society to insure to every incoming member opportunity to enter into his full heritage of the world of thought and knowledge. Each new generation receives from the past, adds to that wealth and should pass it on to the future.

Schools of all kinds are the principal form of social machinery designed to accomplish this.* It is therefore the duty of society to provide that in its completeness all that is of permanent value in this heritage of the past should come into the possession of the new generation. Certainly religious knowledge is included in this responsibility.

2. *Schooling is an essential means by which childhood learns the religious way of life.* It is not the only means; there are many others: family life; social intercourse; play and work; literature and art. But schooling is the essential element because it is the definite means by which all the other and general experience is organized and interpreted. Formal education tends to give meaning to all informal education. Schooling is the process by which the whole of experience gains specific meaning for life. Now, if religion be totally absent from the schooling of children, they are likely to assume that it has no important place in life. The fact that society neglects this leads to the assumption that it is negligible. If the young judge life from their experience of it, there is no reason to be surprised that they conclude that we adults do not esteem religion as definitely of any importance since we do not include it with the other elements of knowledge which we insist they shall acquire.

3. *Religious instruction is the peculiar responsibility of religious agencies.* Under the system of government in the United States the state assumes no responsibility for the content of religious instruction. The state can make no specific provision to ensure to children their heritage of knowledge of religion. That is because the content and character of this knowledge is recognized to be a "matter of conscience"; because it is impossible to teach religion without teaching a particular kind of religion. The state refuses to particularize in religion. It will in no way, either positively or negatively, either by provision or prohibition, interfere with freedom of conscience. The separation of church and state has resulted in the separation of religious knowledge from general knowledge. This is a very essential and vital part of our theory of freedom in the state, one in which every lover of truth and religion ought to rejoice because it forever renders impossible the suppression of truth; it prevents oppression by any majority in secular power and it is the basis of our whole life of freedom.

* This argument, and those that follow in this chapter, are developed in greater fullness by the author in his recent book, "Education for Democracy" (Macmillan's).

This theory applied results in a definite situation: Public education is curtailed as to its curriculum. It is forced to omit an essential subject. Public education in the United States is thoroughly secularized.*

Now this does not involve secularization in any reprehensible sense; it need not and ought not to mean that public education is destructive of spiritual idealism. School people do not have to be materialists. The fact that the school cannot teach religion does not set it in opposition to religion. So far as the theory of freedom is concerned it only means that religion as a definite subject of study is excluded from the curriculum of public schools.

But it must be evident to any one that a system of education that omits religion in its training for life tends to train for life that omits religion. But this is only the negative side; the churches must teach religion, not only because the schools must not but because they cannot. Only a religious agency can engage in religious education. No other social agency, as conditions now are, either will or can discharge this responsibility.

4. *Our present practice robs children of their most normal approach to religion.* Notice this fact: If the public school is the child's most definite social experience, and if religion is excluded from that experience it is excluded from the great, normal realities of life for children. So long as the school is their only effective educational agency, and that agency excludes religion, the effect is the secularization of childhood's point of view; the schools train a secular citizenship.

The public school cannot teach religion; no other agency is teaching religion to the childhood of the United States; that childhood grows into a non-religious view of life.

Since the religious element must be integral in a child's schooling, and since the state cannot furnish this element, it becomes the duty of society to provide schooling in which the teaching of religion has a definite place, and to do this independently of the state.

In some way then religion must have a place found for it in the lives of children. How can this be done?

5. *Religion can be taught.* That sounds like a broad assertion; and it must be taken quite broadly and interpreted generously.†

* See "The Secularization of Public Education in the United States," by S. W. Brown (Teachers' College), an historical study and survey.

† Doubtless some will be inclined to remind us of the Aristotelian controversy; but by "taught" we mean, at least in this connection, the processes which the school is able to use as an educational agency.

This point has in mind particularly that aspect of the interrogative WHY which asks whether it makes any difference, after all, whether children are informed on the history of religion, on its doctrines and literature. These objectors would suggest that the principal thing is to get the spirit and ideals of religion in life and conduct. To this we would emphatically agree; but we ask: If you wished to get the spirit and ideals of Anglo-Saxon civilization in life and conduct would you not consider it a valuable and essential step to secure at least a fair degree of familiarity with the development of those ideals in history and their expression in English literature?

Why is schooling important in the development of religious character and the formation of a religious society? That is a question too large to be answered, even in outline, here.* But a few points may be suggested: Schooling is the organization and direction of the social experience of children; religion is a way of social living which, for each individual, is determined by ideals, by concepts of the meaning and values of life;† our ideals and concepts are formed in social experience. In part schooling is the specific direction of intellectual experiences socially realized; religious ideals are intellectually apprehended. The founder of Christianity has always been called its great Teacher; he began by teaching; he trained teachers; the records of his life are full of his teachings; his followers taught; the early churches were teaching institutions; the apostles and missionaries have always been teachers; the school of the church, even the inefficient Sunday school, has been the most effective recruiting agency for the churches, and the pulpit and press have, as teaching instruments, been the means of making religion effective in the lives of men.

In the broad sense teaching is our principal hope. It is the normal method with the young. Religious education simply means the organization of the means by which developing lives may be guided, stimulated and trained so that they may both see and know, may passionately desire and will, and may actively effect the life of spiritual persons and the order of a spiritual society. This is what religious schools mean, that we make spe-

* Perhaps the most satisfactory answer of modern times will be found in "A Social Theory of Religious Education," by Prof. George A. Coe (Scribner's.)

† This is taking an ultimate view of religion: it is not intended as a definition; it might be termed a comprehensive description; the practical aim of religious teaching is that persons shall live according to religious ideals.

cific provision, in our organization of life for the young, of the best means by which this end shall be effected.

6. *Religious training is absolutely essential to the continuance and future growth of our human civilization.** We and our children in an increasing degree will have to live in a world closely integrated, a world where there will be just two possible ways of living: either we shall go in our old ways, each following his own desires, seeking his own ends, governed by the passions of avarice, controlled by the philosophy of self-interest, or we may take the other course of living for social ends—instead of selfish ones; of coöperation—instead of competition; of unselfish devotion, in love and good will, to the common good—as opposed to the individual good predicated on gain at the cost of loss to others. The first is the old, secular, anti-religious way; the second is the religious way that Jesus taught.

Life is unthinkable, in imagination it is intolerable in the future, unless it be the life of a society controlled by religious motives. There is no hope for peace in our world—either between nations, classes or interests—until we have substituted for the motives of self-interest that threw the world into war the motives of social living which Jesus taught, until we move the center of lives from self to society, from avarice to service, from lust to love. The religious way is the only way under which the world of to-morrow can even exist. Under any other motives, what will it be but the shambles of unrestrained lusts, warring passions, and competitive battles, with the last word in science turned to the service of the deepest, darkest passions of men? And to turn the hearts of men from the motives of the world of things to the motives of the kingdom of the spirit, we are counting on this single institution. We can hope to form the next generation only as we reach the children: they are to-morrow. We may have many conversions of adults in the churches; but unless we prepare these boys and girls, these who are the world of to-morrow, we have no prospect of a better social order.

SUMMARY

To summarize our answer to the question, Why have schools to teach religion?

Unless religion is taught we shall not have a religiously-minded

* The argument, very briefly and but partially stated here, is developed at some length in the author's "Education for Democracy" (Macmillan's).

society, and any other sort of society is impossible in the future; this is the world's one great need.

Unless specific provision is made religion will not be taught.

Unless that provision is made by the religious agencies, the churches, it will not be made by any other; no other is teaching or can teach religion.

The present provision of the churches for teaching religion is totally inadequate; at present it reaches only a small fraction of to-morrow's citizenship, and, at best, it touches but the fringes of each person's need. Under current conditions an adequate provision is impossible on the day of rest.

It is, therefore, the immediate duty of the churches, in simple loyalty to their constant prayer for the kingdom of God, to begin to furnish whatever is necessary for the teaching of the religious life to all the children of to-day.

CHAPTER IV

THE CHURCHES IN WEEK-DAY WORK

THOSE who regard the plan of week-day schools of religion as an untried novelty need to consider two facts: First, that the regular daily instruction of children was for long periods of time one of the principal and constant activities of the church, and, Second, that, in modern times, the churches have gradually developed a remarkable diversity of programs and organizations which occupy parts of the week-day time of children.

The first consideration ought never to be overlooked. The early church was a teaching church. The influence of synagogue schools was carried over into Christian teaching, and indeed the schools themselves were used by the early Christians. Origen gathered children from all parts of a city and organized them into classes for instruction. Schools for children grew up in almost every city, and to them we must trace one of the great roots of elementary general education. So general were these schools and so influential that the Emperor Julian issued an edict transferring education from the Christian to the Roman state.

When, following paralysis and decay, the church took on new life we again see her teaching children. All that we know of the inner activity of churches in the religious renaissance in Europe show them gathering the children and carrying forward their education. The tiny flame that maintained the light of learning through the dark ages burned where wandering missionaries and resident pastors or priests gathered children for instruction. The Middle Ages are rich with pictures of schools maintained continuously by monasteries and parish churches. The education of the young was the function of the church. Space forbids any historical review, but even a glance backward gives rise to the question, *When and how did the church-school become a Sunday institution?* Leaving the tempting paths of the past we can find sufficient evidence in modern instances that it is possible, even in our current, congested life, to extend religious instruction into the week.

FAMILIAR EXAMPLES

1 *Confirmation classes.* In Anglican, Episcopal, Lutheran and other churches as a regular institution, and becoming common in many others. The pastors, or appointed officers, instruct those who are to be confirmed, or admitted to the church. Classes are held once a week, sometimes more frequently, usually in the late afternoon. The creed of the church, or a special course regarding its doctrines and the duties of church-membership usually constitutes the material of study. Both the catechetical method and lectures or addresses are used. In the greater number the course of training occupies from one to three months and takes place in the period before Easter. In the spring of 1919 there were approximately 3500 children in confirmation classes in Episcopal churches in New York City.

2. *Catechetical classes.* Not necessarily confined to those about to join the church but using similar material and methods to enable children to memorize the catechism and the creed of a church communion.

3. *Rehearsals.* In each Spring practically all churches gather children to rehearse for Easter, Children's Day, a festival, a pageant or dramatics. Often large numbers come for several periods in a week. These are, though the fact is not often recognized, definitely effective periods of religious training. It is worth noting that it is not difficult to secure attendance and that children really enjoy these occasions.

4. *King's Daughters* circle meetings may be cited as an example of many similar week-day group-meetings of girls. They gather to work for others, and during the sewing, or whatever the work may be, some one reads a story, a psalm or some other form of religious literature. The activities in which they engage, being under their own organization and direction, form an excellent type of religious training.

5. *Young People's Societies.* Some meet during the week and a few are composed largely of persons of high-school age. The program consists of the familiar devotional exercises with a marked tendency, on the part of week-day meetings, to the more definite study or following of some course of study, and to the organization of forms of social activities.

6. *Mission Bands.* Groups of children are led in the study of the missionary enterprise and in work for children on mission fields.

7. *Canadian Standard Efficiency* programs* organize boys and girls in two groups each, from the ages 11-14 and 15-18, for at least one meeting in the week at which biblical and other religious instruction is given. This is frequently coördinated to the Sunday instruction which is given the same groups in their classes. This form of class organization is also used in the United States.

8. *Comrades, Pioneers,† etc.* The plan of the Y. M. C. A. corresponding, in the United States, to the Canadian method.

9. *Boy Scouts.‡* Occasionally, perhaps rarely, scout troops voluntarily organize for religious instruction at their week-day gatherings.

10. *Girl Scouts.* Similar to the above. (Also *Camp Fire Girls.)*

11. *Y. M. C. A. Classes* are held in the Boys' departments; in some Associations they enroll large numbers who follow brief biblical courses or studies in "life problems." Besides the classes held in the Association buildings a very large number of groups have been organized in the high schools for biblical study, and similar classes are conducted for boys of the seventh and eighth elementary grades.

12. *Y. W. C. A.* An important and carefully planned work for girls in week-day classes is rapidly developing, including classes for school girls.

13. *Societies, Guilds, etc.* How many are there? Boys' Brigades, Knights of King Arthur, Ladies of Avalon, World-Wide Guild. Every pastor knows the sense of perplexity as he is urged to organize one after another. And yet each in its turn gathers and associates children and gives them some forms of instruction and training.

14. *Clubs.* Every modern church has an ever-changing variety of groupings of children and youth around their special interests; photographs, stamps, art-craft, nature-study; every new hobby has its nucleating force, and every group thinking and working together has the possibilities for religious training in that very experience.

15. *Pastor's Classes.* Almost every pastor has at some time gathered school children for special purposes of instruction during

* Promoted by the Canadian Council of Religious Education, a co-operative organization of the Church Boards of Religious Education, the Canadian Y. M. C. A. and the Y. W. C. A.

† For particulars inquire International Committee Y. M. C. A., 347 Madison Avenue, New York.

‡ Headquarters: Boy Scouts of America, 200 Fifth Avenue, New York.

the week. One who maintained such classes for ten years testifies to the surprising willingness with which large numbers of children attended.

Why enumerate these familiar forms? Simply to remind ourselves that week-day instruction is no novel or untried experiment; that it has been tried and successfully maintained in so many different forms that its feasibility already has been thoroughly demonstrated; that almost every objection and difficulty already has been met in the actual work of churches that had no consciousness of plans of week-day instruction. A survey of the very familiar forms suggests that if they could now be made common, coördinated one to another and directed upon sound educational principles, with suitable curricula, we would have a fully adequate system of week-day religious instruction.

THEIR INADEQUACY

Why, then, seek change? Why not take these various forms and develop them?

1. Because many, or most, of the plans have been conceived without consciousness of relationship and they have become habituated to their independence. Catechetical classes sometimes have no relation to the church-school curriculum. Mission bands pursue their way guided by missionary boards which often disdain to consult the board of education of their communion. In spite of many efforts the Young People's Societies remain without vital relationship to a church plan of education. Except for the Tuxis, The Comrades and Pioneers curricula scarcely any have any program of church coördination.

2. So fragmentary are these plans that only a minor proportion of even those regularly in church-schools are reached; true, here and there a child is found who has been swept into too many of these unrelated efforts, but a child with a church-program is an exception.

3. The distracting complexity of unrelated societies, clubs and organizations adorned by every imaginable combination of initials has discouraged pastors, perplexed children and often led to the abandonment of all "the clutter."

4. These plans have been too often conceived for the sake of their activities and not as parts of the experiences of childhood. This defect has been realized in later organizations, and their plans have been based on educational principles.

Out of the chaos of overlapping effort and cross-firing purpose, and for the utter neglect from which large areas are suffering there must be organized system, there must be instituted plans by which children will be led in orderly fashion, step by step, by processes coöperating in educational method and moving toward the goal of a religious society. It will not be wise to sweep the board clean by disbanding all societies. What is needed is, first, a central, organizing purpose, which will be, second, directed by a responsible body, a body for religious education in the local church and a like body for the community. Then the next step would be to establish a definite program of training, in the hands of proficient persons, centering in a school system. Following this it would be possible to discover and develop the suitable features of present activities and organizations, and to relate them to this central system, some of them becoming integral parts of the school's program, while others would be related to it precisely as various forms of pupil's organizations are related to the work of public schools.

We have reviewed these activities, however, not to anticipate by suggesting their relations to a program of week-day instruction, but rather in order to suggest that churches are familiar with week-day activities and that week-day schools not only should not make church programs more complicated, but should point a way to their closer unity and greater simplicity. Already a great many churches are dissipating, in the management of a heterogeneous scramble of organizations, energy more than sufficient to conduct a system of training centering in a school.

When we turn from a brief survey of present popular endeavors to look at less generally known plans it is well to keep in mind the principle just suggested, that the ultimate purpose is not this or that scheme of schools but the integration of religion in the school experience of children and the more complete rounding out of the whole of education through the religious training of children. Prof. Athearn has emphasized the phrase, "a national system of education," in his propaganda for week-day instruction. Prof. George A. Coe some years ago called attention to the fact that in the United States we have no general system of education but rather parts of a system for which different agencies are responsible. Now we are asking how we may approach more fully the completeness of educational opportunity, to which every child has a social right, by making adequate provision for the hitherto neglected religious element.

SCHOOL TYPES

Still considering types of week-day instruction which originate in and are conducted by the individual church we come to the group which approaches much nearer to a system of religious instruction. These are found:

1. *In Parochial schools.* One is content with only slight reference to the well-known parochial schools conducted by Lutheran and certain other churches, because here religious instruction is integral in the general program of each school. So far as concerns our problem, that of providing with religious instruction children attending state schools, the significant lesson of the parochial school is that thorough general education is possible even where definite time is taken daily for specifically religious instruction. Using daily from thirty to sixty minutes for this purpose, and still carrying full grade studies does not seem to injure the health or derange the social programs of children in parochial schools. Where the parochial schools are required to carry the exact schedules of the public schools an additional period is prefixed to the morning studies; pupils often arrive at such schools at eight or at eight-fifteen A. M. daily. Where parochial school work compares favorably with public school work the inferiority is due not to the fact of religious instruction but to the fact that the teachers, the "sisters," often come from training seriously inadequate and quite inferior to that of grade-school teachers.

While the parochial school is not the American solution of our problem it ought constantly to rebuke Protestant indifference, with the picture of a people who take children seriously, who are willing to be doubly taxed for education in order that their children might be trained for their church.

The subject of parochial schools, in the sense of schools supported by churches and designed to give children their entire schooling, is too large for discussion here. But it is well to remember that the enterprise of week-day schools of religious is not a new one, that many churches through centuries have held the religious instruction of children so important that they have made the very large sacrifices necessary to maintain duplicate school systems. Whatever we may think of parochial schools, and much as we may lament the separation of children in sectarian groups, these schools are a testimony to the earnestness and consistency of the Roman Catholic and Lutheran communions, to

the sincerity of religious purpose with which they regard their children, and to their willingness to put into practice their convictions of spiritual responsibility for the young. In the United States there are:

Catholic Parochial Schools *

Elementary	5,748	pupils	1,593,407
Secondary	1,276	pupils.....	74,538

Lutheran Parochial Schools †

All branches of the Lutheran Church in the U. S.

Schools	5,250	pupils	246,761

2. *In survivals of church systems of general education.* In churches which have long maintained parochial schools, such as the various Protestant communions transplanted from central Europe, even when these schools have been abandoned, there has been a natural and laudable attempt to conserve their specifically religious functions. Lutheran churches, for example, have a tradition of week-day classes; they have been in the forefront in advocating and in establishing week-day instruction.

With such an array of activities, unrelated and disorganized as they may be, who can assert that the week-day training of children is an untried novelty, or that there is no need for better system in week-day work?

* Statistics for 1918.

† Statistics gathered from U. S. Bureau of Education, Bulletin No. 10, 1919.

CHAPTER V

A SURVEY OF PRESENT PLANS

WHAT has been the answer of religious society to a need so common and deep? What provision has been made by the churches for such extensions of organized religious education as would integrate its processes with that of the child's general education? For this is the essential need, that through unity with the normal daily experiences of children religious training and religion as an experience of life should become normal to them. This consideration sets certain limitations on the field we must survey; it will exclude many of the efforts mentioned in the last chapter because, while they are additions to the programs of religious education, they are not integrated in the normal educational experience of childhood.

The answer of religious society has been the introduction and establishment of schools and systems of schools, conducted during the week-days, and, from the child's point of view, closely related to his general education. These schools have been organized in many places; in certain instances they began fifteen years ago; they have increased in number; they have developed local educational organizations; they have grown remarkably in educational efficiency; they have won recognition from the agencies of public education; they demand a goodly number of trained workers; they are finding definite relations to the accepted programs of the lives of children; they are receiving recognition and support of churches and communities, and in no instance has any organized system of this type been abandoned.

These schools are to be found in all the Northern States of the United States; in villages, towns and cities, in communities of all different types, residential, industrial and mixed, urban and suburban. They have developed under a variety of educational conditions due to the differing state laws, forms of organization, and the methods of different boards of education.

AN ANALYSIS OF TYPES

Not all the schools are alike; in fact, there are not many that are precisely alike. The variations in details are so wide and many as to confuse any casual observer. Yet it must be remembered that, in the essentials, there is remarkable uniformity; they are all engaged in making religious education a part of childhood's program of general education, and in doing this in freedom, without organic connections with public education. It may be helpful to attempt an analysis of the schools, based on the salient features of differentiation, and to establish certain lines of classification. For the purposes of those who are studying the schools with the thought of establishing similar work the following analysis may be useful:

I. Classification according to *local organization,* or directing responsible body. Schools organized by:
   1. Individual churches.
   2. Churches in coöperation:
      (a) Local Church Federations.
      (b) Local church group organizations especially for this purpose.
      (c) Simple, unorganized coöperation among churches.
   3. Community Boards, on a distinctly coöperative basis.
   4. Special outside agencies, denominational, or educational.

II. Classification according to *time programs* of schools:
   1. Before public school hours.
   2. After public school hours.
   3. During public school hours.
   4. Saturdays.
   5. Vacation seasons.

III. Classification according to *relations to public-school organization:*
   1. Pupils excused from certain periods of public schools.
   2. Schools closed for certain periods.
   3. Without change in school programs.
   4. Entirely independent of public school relationships.

IV. A study of certain *important Characteristics:*
   1. As to Teaching and Supervisory staff.
   2. As to Buildings and Equipment.

A SURVEY OF SCHOOLS

No attempt is made here to include all known schools; only a sufficient number of instances are given to illustrate each type, or characteristic, and to enable investigators to study the various possible forms and methods.

I. Classification according to *local organization,* or directing, responsible body.

1. *Schools conducted by individual churches.* These are churches which have either (1) become conscious of their duty and opportunity and have proceeded to establish week-day school schedules without waiting for community-wide efforts, or (2) schools which for various reasons, institutional or doctrinal, have been unable to coöperate with the community organization. The examples are altogether too numerous to mention, and it is quite probable that the reader will know of more significant instances than those cited: Christ Lutheran, New York (fourteen years in operation); First Presbyterian, Flint, Mich.; First Lutheran, Dayton, Ohio; fifty churches in New York City; North Presbyterian, Rochester, N. Y.; St. John's, Hartford, Conn.
2. *Schools conducted by coöperative church organizations.*
   (a) *Local Church Federations.* This ought to be and often proves to be an effective mode of local organization; the immediate machinery is in existence, and out of it may be created the necessary special directing board. Instances: Toledo, Ohio; Hyde Park, Chicago. (Jewish rabbis cooperated in Toledo.)
   (b) *Local Church organizations especially for this purpose.* The ministers, or the representatives of the churches formally appointed, organizing a Board or a Council to direct a group of schools: Cuyahoga Falls, Ohio; Batavia, Ill.; Northfield, Minn.; Somerville, N. J.
   (c) *Simple unorganized coöperation amongst churches.* Instances: Corydon, Iowa; Elmira, N. Y.; Baltimore, Md.; Clifton, Conn.
3. *Schools conducted by Community Boards, on a distinctly coöperative basis.* Such Boards usually rise out

of the action of pastors or church representatives, but they are organized, usually, independent of denominational lines and make their appeal to the community as a whole. Instances: Gary, Ind.; Van Wert, Ohio; Calumet District (Ind.) group, Indiana Harbor, East Chicago, Whiting and Hammond; Evanston, River Forest, and Oak Park, Ill.

4. *Special outside agencies.*
   (a) *Denominational Boards.* In order to foster this work church boards conduct schools. The Protestant Episcopal Department of Religious Education conducts a number of "Demonstration Schools" at New York, Grand Rapids, Toledo, and Gary.
   (b) *Special agencies.* The Protestant Teachers' Association of New York City conducts at least seventeen schools in as many churches in that city.

II. Classification according to *time programs of schools.*
1. *Schools having sessions before the public school hours:* Hammond, River Forest, Evanston; Ravenswood (Chicago); Flint, Mich.; Whiting, Ind.
2. *Schools having sessions after public-school hours:* Toledo, Hammond,* Baltimore; Kansas Ave. M. E., Topeka; Calvary Presbyterian, Berkeley; Christ Lutheran, New York; North Presbyterian, Rochester, nearly all the Episcopal demonstration schools, Hyde Park, Chicago.
3. *During school hours, on an adjusted program,* or by excuses for pupils: Gary,† Van Wert, Corydon, Batavia, Cuyahoga Falls, Northfield, Somerville, N. J.; Cincinnati, O.; Oak Park, Ill.
4. *Saturdays:* Baltimore, a number of Lutheran churches (these in addition to their week-day classes). For some years a Saturday school was held in Elgin, Ill.; also St. Mark's Episcopal, Toledo O.; First Presbyterian, Flint, Mich.
5. *Vacation Seasons:* The many schools under the Daily Vacation Bible School plan, under the Religious Day

* Several schools have sessions both before and after public school.
† Where play periods, scheduled all through the day, are used.

School system; such individual instances as the First Lutheran, Dayton.

III. Classification according to *relations to public school organization.* This relationship is simply one of agreement as to plans of organization on the educational side and as to time programs so as to make possible the attendance of pupils, and does not involve any control by the public schools nor any use of the school funds or authority.

1. *Pupils excused, on request of parents, from certain periods:* Gary, Van Wert, Corydon, Toledo, Oak Park, Northfield, Cuyahoga Falls.
2. *Schools closed for certain periods:* Batavia, Ill.
3. *Without change in public-school program:* This would include practically all the schools which meet either before or after public-school sessions. However, some school systems have been so arranged that, for example, one-half of the pupils may report a period late on alternate days, and the other half on the remaining days so as to attend religious schools. This is the case with certain schools in the Calumet District.
4. *Entirely independent of public schools.* This would include all the schools under II, 4 and 5 above.
5. *Credit arrangements for high-school students.* As at Toledo, Ohio, where high-school students may carry a limited part of their work, for which credit will be given in course, under conditions prescribed by the school board, in the week-day church schools. (For details see the fuller account of plans in Toledo.)

IV. A study of certain *important Characteristics:*

1. *As to Teaching and Supervisory Staff.* A number of schools have placed their work on a sound staff basis by engaging properly trained supervisors and employing only teachers who are qualified on a level with the local public-school staff. This ideal is now being fully recognized and rapidly adopted as a working rule. Doubtless it is in practice in many schools and systems not mentioned here, but some instances where it has been firmly established are:
   (a) Employed, trained Supervisor: Gary, Van Wert, Corydon Calumet District, Evanston, Grace Episcopal, Grand Rapids; River Forest and Oak Park, Ill.

(b) Employed Teachers, of grade equal, at least, to public-school staff: Gary, Oak Park, Grand Rapids, Dayton. In many places, where the program permits, public-school teachers are employed, on their free time, and paid on an hour basis. This is the case in Evanston, River Forest, the Calumet District, in many schools in New York and in a number in Toledo.

2. *As to Places for classes and schools.* In Gary one building, especially for this purpose, has been erected; the others schools meet in settlements and church buildings. Other communities are planning special buildings. One expects to use a library building.

In a few places the public school buildings are used, usually the local church-school organization pays rent for the rooms; but there is already a notable tendency to recognize this as, at best, a temporary expedient which must be abandoned.

May the writer again emphasize the fact that this is not a statistical or complete survey of what is being done throughout the country; it is not an attempt to report on the extent of the work, but rather an endeavor so to analyze that work as to indicate its outstanding characteristics. Many schools are omitted from mention; it is hoped that no type of organization or general method of operation has been omitted.

V. *As to Curriculum.* Apparently the tendency has been, in nearly all schools, at first to take over one of the many systems of Sunday-school lessons and gradually to develop an independent system of lessons. The practice varies so that no classification is possible; but this general statement is probably true: schools are seeking courses of lessons independent of the Sunday-school courses, based more precisely on the needs of children in their every-day lives, and schools are enriching their curricula by variety and by the adoption of modern educational principles. Thus the week-day church schools become not only schools using the Bible, they tend to become truly schools of the Christian life.

SUMMARY

While it is not possible to point to any single type of school with the verdict that this one has the complete elements of finality and success, it is possible to point out certain marked characteristics and tendencies which indicate successful operation in week-day religious instruction. These may briefly be stated as follows:

Community coöperation. All the churches of a community uniting on a common plan and working together.

Community organization. A single community-wide organization with responsibility for the direction and support of all week-day schools.

Public-school correlation. The programs of religious instruction arranged in conference with the public-school authorities and coördinated to the programs of the public schools, usually on a time-schedule parallel to the latter.

Professional direction. Supervisors and teachers employed for full time, required to have professional attainments equal to standard for public schools, and of high religious character.

Designed buildings and equipment. While few special buildings have been erected, the need is generally recognized; rooms in churches are being remodeled, and rooms in other buildings fitted and equipped so as to meet regular school standards.

Curriculum. A varied program of interests and activities—not confined to "information"—designed to develop children's purposes and abilities in living the religious life of to-day.

Extension. A remarkable development of interest in this work; communities everywhere seeking information and preparing to begin schools and classes. The Religious Education Association, in nine months of 1920, distributed over 100,000 pieces of printed matter on this subject through its Bureau of Information.

CHAPTER VI

A DISCUSSION OF PROGRAMS

TAKING the analysis of types of programs already given, what are the advantages and disadvantages which experience has revealed?

Considering the possible schedules for schools, under their relations to the programs of children, what are the problems which each one presents, what has experience shown as to their feasibility, which plans or arrangement of various plans offers the greatest advantages?

I. A STUDY OF ORGANIZATION

So far as the programs of children are concerned, and so far as the actual operation of the schools, or classes, is concerned, what forms of local organization seems to be most desired?

The outstanding types are: the interdenominational-community organization, the church-group organization, and the individual church school.

1. *The Interdenominational-Community System.* Since our purpose is to study which scheme work best, from the point of view of school operation, it is not important to distinguish between community school systems which are conducted by a board created by the directly expressed will of the community, and those community systems which are operated by a board created by different churches. The mark of this general type is that it offers one, united, coöperating system for a community.

Advantages:

(1) It makes possible uniform schedules, programs, printed forms and modes of organization which make for economy and efficiency of operation.

(2) It presents to the public mind a common, united organization, parallel to that of the public school. It makes it as normal to think of church schools as it is to think of the public schools. It is thus a means of establishing the system in the popular mind, as well as a demonstration of the fact that religious forces can work together.

(3) It most completely integrates religious instruction in the child's general experience.
(4) It secures the support, both in public opinion and in money, of the widest possible constituency.
(5) It enlists the personal coöperation of parents and others who find it much more simple, more easily understood and more readily used when there is a single uniform method and program.
(6) It presents remarkable economies and efficiencies in school administration:
    (a) Makes it possible to employ a professional supervisor or director.
    (b) The larger system is more flexible, in adjusting teaching programs, in scheduling teachers, and in providing for absences of teachers.
    (c) Uniform records and forms; a common school-accounting system.
    (d) Simplicity of relationships to public-school systems; only one organization in correspondences, etc.
    (e) Economies in purchase of text-books.
    (f) Economies in use of schoolrooms, one room serving many classes.

In brief, the principal advantage is that here the public mind sees and the public deals with a single system which is regarded as parallel to the public schools; the advantages of the consequent impressions on the minds of the children are of enormous importance.

Disadvantages:

It is conceivable that there may be a tendency to lose sight of the responsibilities of individual churches, to disassociate the schools from the religious organization and so to divorce the child's early religious-educational experience from the religious group to which he should belong. This can be overcome only as the churches maintain a lively interest in the children and their religious training. If it comes to pass that the community system of church-schools takes the place of the church and crowds the latter out of the lives of children, the fault will not be with the community for loving the child too well but with the churches for loving them too little. Everything depends on the degree to which the local churches project themselves into the school plans, sup-

port those plans and make children realize that the churches really love them.

Any other disadvantage may be seen by a study of the particular advantages claimed for the next group or type of schools.

2. *The Church-group Organization.* Where two or more churches in a community conduct each their own classes, but under a common organization, such as the pastor's association. The distinctive mark of this type is that the schools are controlled by each church organization and the classes are conducted directly by churches.

Advantages:

(1) Immediate, conscious responsibility of churches for the schools.
(2) Immediate control of classes, teaching and pupils.
(3) Flexibility as to programs; flexibility as to curricula, as contrasted with a community or city program.
(4) Continuous contacts between children and churches, so that children think of these schools as distinctly church schools, and thus loyalties to the church are cultivated.

Disadvantages:

(1) The limited constituency is likely to mean serious limitations in ability to secure pupils; it is quite likely to mean that the day school has only the same pupils as the Sunday school; it does not, usually, solve the problem of the untouched three-fourths of the juvenile population.
(2) Churches have not, by their administration of Sunday schools, given evidence of abilities or reliability in this field.
(3) Even though there be large measures of coöperation the public mind apprehends these schools denominationally.
(4) Difficulty in balancing the competitive enterprise of individual churches with loyalty to the interests of the entire community.

3. *The Local Church School.* A school or series of classes conducted, without definite community coöperation, by a single church.

Advantages:

(1) Many churches regard such classes as quite essential for one or more of the following reasons: they must teach their children their own special doctrines; they must

incorporate ritual into the school curriculum; they dare not expose their children to traditional or illiberal doctrines as they might be taught in the community schools; their children must directly associate religious training with their own church: the curriculum must be a unitary movement toward church membership.

(2) The ease with which any church can start its own work.

(3) The more immediate sense of responsibility for support and direction, and the use of the staff for other church purposes.

Disadvantages:

(1) The accentuation of denominationalism, splitting the child's community and school experience up into church fragments.

(2) Total separation of child's religious-educational experience from his general school experience, thus defeating the purpose of integrating religion in the child's life through his dominating daily experience.

(3) Loss of a school system; all the advantages in supervision, management and operation are lost.

(4) Tendency to appeal only to the group or class of the particular church, thus leaving the large majority untouched. In fact, the separate church class or school has few advantages save that it is an extension of the time of the Sunday school.

(5) Almost inevitable dependence on leaders not professionally trained and on teachers but little above the Sunday-school average. (Several Episcopal schools employ trained teachers.)

(6) Pupils often must travel long distances to reach their denominational schools, passing, on the way, other schools to which they would go under a community system.

II. THE TIME PROGRAM STUDY

1. *Marginal,* that is, classes and schools conducted on a time-schedule before or after the hour of public-school work.

(1) Except in certain instances this means that the periods of the study of religion are added to the child's current school program. It is generally assumed that the present five-hour schedule of class work is all that young children ought to carry. Apparently to add so small a

matter as two periods a week creates an additional burden that only a relatively small number will carry. However, this is not true regarding all schools nor all children. In some communities the school schedule is really less than a five-hour one. In the lower grades in nearly all schools children are free at three in the afternoon. Some high schools have programs which release all pupils as early as two o'clock. Practical experience offers many surprises, especially in the frequent discovery that children welcome and enjoy these additional sessions of study.

(2) This plan sets religious instruction outside the regular program of schooling, tending to create a consciousness of it as an extra, and is thus liable to prevent it becoming integral to the child's general education experience.

(3) It is likely to strengthen the ideal that religious instruction is non-essential, below the standard of the regular studies.

(4) It runs into conflict with children's many activities, such as play, social engagements and home duties. This is an objection that holds good only in certain communities; in many others one of the great needs of childhood is a larger and better programming of their free hours.

(5) It has the decided advantage of being immediately possible.

(6) It usually calls for no rearrangement of the school schedule. It is not absolutely necessary to wait the consent of the school board.

2. *Holiday Periods,* that is, classes and schools conducted on days or periods of time when the schools are closed. There are three variations of this type: (a) the Saturday religious schools; (b) the Wednesday afternoon, when schools adjourn for a half-day; (c) the summer vacation schools of religion.

(1) The Saturday type. Must meet the opposition of a well-formed habit, a social custom which regards this as the children's day for housework, play, shopping, excursions, etc. It has been demonstrated that large numbers of children can spend one or two hours of this day in these special schools. But the fact that all grades meet on the same day, and only this day, involves all the difficulties of the Sunday schedule, an organization, equipment, and staff for a very short time once a week.

As an extension of the Sunday school this plan is

likely to prove useful and helpful; but it is not likely to solve the problem of the four-fifths of our child population which does not attend any school of religion.

(2) Wednesday afternoon.* This plan depends on the willingness of the school board to close the public schools one half day each week. It would have the advantage of setting aside a special time, otherwise free, for this special purpose. It involves, again, the development and use of all the necessary machinery for a single weekly occasion. If teachers have to be found for every grade there will be the serious problem of securing a sufficient staff properly equipped.

This plan has a number of advantages. It is likely to have a thorough trial in several communities; New York City is planning to put it into use. Batavia and Northfield use it with some adaptations. Freedom of program, definiteness of time, the possibility of establishing social habits are all in its favor.

(3) Vacation schools, those held during the summer recess.

Advantages: Entire freedom of time; large numbers of children remain in the city; children welcome definite programs in these free days; the half-day school, held in the morning, leaves ample time for play; summer schools, even for children, are coming into vogue; churches and community boards have entire freedom without complication with school programs to arrange these schools; they have the backing and impetus of the well-developed "Daily Vacation Bible School Movement" and the experience of the "Religious Day School" work.

3. *Play-time programs.* Where the periods for the school of religion are those of recess or play in the public-school program. These would be of two types:

(1) Where the play periods of the public school are scheduled through a number of hours, so that certain grades are free at certain periods. This is the case in Gary, Ind., where the schedule of play periods for grades can be seen in the schedule of classes in a school of religion.†

(2) Where all children, or a great number have the same play or recess-periods. This is the custom in a very

* A plan ably described and advocated by Dr. George U. Wenner, some ten years ago, in his book, "Religious Instruction and Public Education."

† See the detailed account in the chapter devoted to Gary, especially under section III, "Time Program."

large number of schools, though it would be difficult to find satisfactory reasons for it in any of the larger grade schools. It is a survival of the customs of the old district school when it was necessary to dismiss all pupils at the same time both in order that the one teacher might supervise the play of all and that there might be enough to play. Obviously there would be many advantages in larger schools if pupils went out to play in grades or in groups of grades. The playground would not be crowded. Play could be graded and supervised.

Where all are free for play at once the work of the school of religion meets serious difficulties, the entire peak-load is thrown on the school at certain hours while other hours must remain idle. But where play periods are distributed experience at Gary has shown that children will, with delight, give up certain of their play periods if worth-while work is done in the church schools. The solution, then, where the two daily play periods alone are available, would be, first, to take one or two grades at each, scheduling the grades through the week, and then, second, to endeavor to secure from the school authorities a readjustment of the play schedule. It will be found, too, that as children discover the value and pleasure of the week-day work in religion they will be willing to forfeit some of their free after-school hours.

Advantages: Both advantages and disadvantages are discussed, in general, under the following head of "School-time Programs"; but it is necessary to note the special features that the schools at Gary have revealed. On theory one would have said that it would be useless to ask children to give up part of their precious play-time in order to go to church schools. Practice has shown that they do this in large numbers and with every evidence of following their own desires and finding pleasure therein. This does not mean that any particular child gives up all his play-periods; the work is so scheduled that few give up such periods even on successive days. Some have two, some three such periods each week in which they are found in the church schools. This is not likely to be detrimental to the child's health,

since the amount of time taken is not large, does not occur every day and still leaves the wide margins outside of school hours quite free.

A great deal depends on the nature of the church-school work. In Gary much of this is hand-work and in forms of activity, such as dramatics, pageantry and play. The tedium of monotonous recitations is avoided; children learn to enjoy this work because it is based on their interests, it gives play to their purpose, it meets their needs, it feeds their life of feeling, it becomes in itself a thing of joy and beauty.

4. *School-time programs,* plans under which the periods of the schools of religion run parallel to the public-school program, pupils being excused from certain recitations, or free periods, to attend. The schools at Batavia, Ill., and at Van Wert, Ohio, are good examples.

Advantages:

(1) Religion instruction is integrated in general instruction, although given by other teachers and in other places; the child gains a consciousness of the unity of education, and the unity of religion with life and reality.

(2) Religious studies, when the schools are properly conducted, are placed on a level of importance, dignity and definiteness with other studies.

(3) No necessary increase in hours devoted to schooling.

(4) No necessary conflict with child's extra-school programs.

(5) Efficiency of operation, scheduling the classes through all the periods of the week, in contrast to the peak-load plans of the single hour or half-day, calls for fewer rooms, a smaller staff of teachers, and permits direct supervision.

(6) Makes it both possible and more likely for a larger number of children to attend. Coming as a normal part of the day's program, integrated in the school schedule, all the school children may attend; there is nothing abnormal in these schools, as they appear to any child; the many are likely to go together to them.

Disadvantages: Perhaps these should rather be designated as difficulties.

(1) Difficulty of so arranging the public-school schedule that certain classes may be excused at certain periods.

(2) Difficulty of securing the consent of school boards and the coöperation of principals and superintendents.
(3) Time lost in moving from the public schools to the churches or special buildings.

SUMMARY

On the whole, the *school-time program* either, as at Gary, in the play periods, or at recitation periods, seems to be the most desirable, the one most likely to accomplish these purposes: securing educational experience, economizing equipment by keeping it in fairly constant use, employing a small expert staff, and using expert supervision. It comes nearest to restoring religion to general education; it does this without affecting the public schools; it does not unite with them; it does not make them agencies, nor does it involve them in religious controversies. It makes religious instruction a constant, regular feature of community life. It is the plan which, so far, has had the most severe testing, is conducted on the largest scale, and has attained the greatest success.

But wherever plans are under consideration two thoughts must be held in mind: First, that any definite plans which extend effectively the periods and amount of religious instruction and reach larger numbers of children are vastly better than no efforts at all, and, second, that in many communities throughout the country many plans must be tried, many forms of experiment must be conducted; in each place we must do the best we can, learning each from all, and thus demonstrating the feasibility of week-day religious instruction and discovering the best methods.

It seems evident that certain plans have advantages over others; but we are, as yet, far from the day when we can look upon the forms of organization as fixed. It is a mistake to suppose that any one scheme must be adopted and promoted as the only method. There is occasion for rejoicing in the variety of forms of experiment, and we ought to hold fast to our freedom to make new experiments, lest we fall into the danger, so common in America, of standardizing vital institutions, of adopting and limiting ourselves to one plan and one group of materials and one set of methods. In every case let the leaders fashion their methods in freedom.

CHAPTER VII

THE SCHOOLS OF RELIGION AT GARY

GARY, Indiana, the city which, in a few short months, sprang up on the sand dunes at the foot of Lake Michigan, about thirty miles from Chicago, is a clean, thrifty, prosperous community of the industrial type, dependent on the great mills of the United States Steel Company. The population, said to be nearly 50,000, contains in large numbers representatives of almost every European state.

The Gary public-school system is known throughout the United States for its double-platoon organization of all the grades, from the first to the twelfth, and the parallel program which alternates recitations with work in shops, auditorium, gymnasium, etc., and permits a double use of all classrooms.* At first the schools of religion in Gary took advantage of this program, receiving pupils as they were free from recitations and were in their auditorium or gymnasium periods. But now, as will be seen, they receive pupils only during the play periods, so that *these schools have no essential advantage over those in any other community,* so far as the school program is concerned. This point needs to be emphasized, as it has often been said that it is impossible for other communities to have schools of religion similar to those in Gary unless they have also the Gary system of public schools. The only special provision in any school program necessary to the plan described below is that the play periods shall be arranged at different hours for different grades.

I. THE GENERAL SCHEME

Gary is recognized as the city where the most significant and highly developed work has been maintained over a number of years. The total enrolment in the religious day schools, con-

* So brief a description of the Gary public-school system may be misleading; those who are interested should read the full reports published by the General Education Board.

ducted by the city board of religious educatien, at the end of 1920 was over 3,300.

History. The initial step was taken by Dr. W. A. Avann, pastor of the First Methodist Church, who called a meeting of all pastors, with William E. Wirt, the city Superintendent of Schools, to consider these problems:

1. The difficulty of securing Sunday-school teachers, due to the fact that teachers in the Saturday schools were not permitted by the Superintendent to teach on Sundays.

2. The difficulty of carrying forward any extensions of Sunday work into the week because of the crowded programs laid on public-school pupils.

On the second point Superintendent Wirt suggested that public-school pupils might be excused from two periods weekly, in order to attend religious instruction, provided:

(a) each church should take the children of its own group;
(b) teachers were provided, educationally equal to those in the public schools;
(c) that parents wished their children to attend, and
(d) that children wished to attend.

The result of this conference was that the pastors, with Superintendent Wirt's aid, began to plan a scheme of week-day classes. At first seven churches began separate schools; when the community Board of Religious Education was organized, the Presbyterian, Congregational and United Presbyterian came under that Board; soon afterwards the Methodist and Christian schools came into the system; the Baptist came in after five years; the Episcopal school is still maintained independently. At the time of operation separately the highest enrolment was 700; to-day the enrolment is 3,300.

School conditions. It is important to understand the special conditions under which the public schools of Gary are operated. These schools have a schedule of alternating periods for every pupil, during one of which he is in recitation in a classroom, and during the other he is in the auditorium, gymnasium, nature-study, music, playground or some other activity. Only one half of the pupils in any grade will be in a recitation room at any given period; the other half will be in one of the auditoriums or "free periods." Only halves of certain grades will be in play at particular times. Under this plan every classroom can be used by twice its capacity. This arrangement has some significance for the schools of religion; at no time are these schools required to receive more than one half the number of pupils. Grades are

all divided into A and B sections; taking one section at a time, classrooms to accommodate thirty are adequate where full grades run up to sixty in number of pupils.

When the schools of religion were begun, in 1914, pupils were excused, on the written request of their parents, from any of these non-recitation periods, to attend the church schools; later this privilege was confined, as a rule, to the periods for play.

II. FORM OF ORGANIZATION

1. *A local Board of Religious Education,* consisting of the Pastors, Superintendents and two lay members from each co-operating church, with three or four members at large, elected at an annual public meeting at which full reports of work are given.

Within this Board a President, Vice-President, Secretary and Treasurer, and Executive Committee are elected. The constitution provides for regular Board meetings every month and meetings of the Executive Committee at shorter intervals. There is also a Financial Committee, composed of influential business men; and, at the time of writing, a Financial Secretary is employed who spends her time in calling at homes, informing parents on the work of the school, and securing subscriptions.

The Board acts as would any general school board, being responsible for conducting the schools, engaging teachers, securing funds and paying all bills.

2. *A Superintendent of Week-day Schools.* A trained educator who serves definitely as a city superintendent of schools would serve, giving full time to the work and having an office with the necessary clerical force.*

3. *Teachers.* The Board endeavors to include in the faculty only teachers of college, or of Normal-school training, with special preparation for religious work, experience in public-school teaching, and having both religious character and attractive personality.

Ten teachers are employed, of whom six are on full time, one on full time less two hours weekly, and three for less time. The salaries of teachers range from $111 to $124 per month.

4. *Schools.* The plan calls for one for each public school. The following table gives statistics for Dec. 1, 1920, and shows each of the public schools with its enrolment, then the percentage

* Superintendent, Miss Mary Elizabeth Abernethy, 700 Adams Street, Gary, Indiana.

of that enrolment found on the rolls of the corresponding, adjacent school of religion, the number enrolled therein, the percentage of average, attendance and the percentage of children of foreign parentage in that school of religion.

		Church School Enrolment			
Public Schools	Pub. Sc. Enrolment	Ratio to Pub. Schools	Number Enrolled	Per Cent in Attendance	Per Cent of Foreign Descent
Ambridge	107	92%	99	96	24%
Emerson	1087	39%	429	91	29.8%
Froebel *	1965	42%	820	84	81.3%
Glen Park	618	54%	337	84	50.6%
Jefferson †	965	70%	676	89	25.1%
Horace Mann	217	52%	112	83	20%
Beveridge	761	53%	404	86	65%
25th Avenue	628	69%	434	88	80%
Totals: 8	6348	54%	3311		

In the approximately active enrolment there are:

Boys 1573
Girls 1398

5. *Growth in Enrolment* since organization, on the community-school basis:

1917,	Initial enrolment		450	Highest enrolment		800	Schools	3
1918,	"	"	800	"	"	2100	"	7
1919,	"	"	1600	"	"	3100	"	8
1920,	"	"	2400		(Nov.)	3308	"	8

6. *Enrolment by Grades.* (Analysis made at end of November, 1920):

I, II	1558
III, IV	538
V, VI	495
VII, VIII	291
	2882 ‡

* The records at the Froebel school were kept only part of the school year; the report is based on a careful estimate.

† The separately conducted Episcopal school draws from the Jefferson school 75 pupils; this would raise the enrolment, at religious school, at the Jefferson to 741, and the percentage to 77.

‡ Active enrolment at the end of November reduced owing to the number of Roman Catholic children compelled to go to Catechism classes.

"There are good reasons why the enrolment decreases as the pupils advance in grades. First, there are considerably fewer children from the fifth grade up. Gary is a town of young married people, and the majority of children are young. The survey of two years ago showed 5,000 children under five years of age. Second, there are more school interests to absorb the attention of older children. Third, the seventh and eighth grades have only one play hour a day; in some cases, only two a week. This makes it exceedingly difficult to enroll them in the Church School; for a boy who will choose Religious Education in preference to football, hockey, or swimming, is scarcely normal. Fourth, there are seventh and eighth grade classes in only four of the eight schools, and the enrolment in two of these is comparatively small." The superintendent says: "We feel very much encouraged however, with our seventh and eighth grade enrolment this year. Last year the highest total enrolment for these grades was 60; this year it has grown to 291. Of course over half of these pupils are coming just once a week. That was the only possible way of arranging their schedule and we felt it was better to have them come once a week rather than not at all, and we feel quite sure that the enrolment after Christmas in these grades will be considerably increased."

High School Grades: No work is offered for these grades at present, but the Board is endeavoring to perfect plans, either in connection with the grade work or on the "Accredited High-School-Bible-Study" basis. There are certain difficulties: The graduates of the week-day school are too advanced to take the courses now approved by the state of Indiana for high-school-Bible-study credit; the colleges are not yet accepting the high-school-Bible-study credits; the Gary high school schedule makes it very difficult to find suitable free periods.

III. TIME PROGRAM

On a play-time schedule all the pupils, from the first through the sixth grade, attend during their play hours; the seventh and eighth grades are permitted to come at their gymnasium hours. These periods, coming at different hours, enable the schools of religion to maintain a fairly continuous schedule.

These schools are under the constant strain of adjustment to the school program and under the pressure of that program on the pupils. Formerly high-school pupils might be excused from Music and from Expression; but, seeing that they almost unanimously elected Religious Education, the classes in Music and Expression were left without pupils, and this privilege was withdrawn.

The division of every grade into two groups (A and B), which use the same classroom in the public schools alternately, means that just half a grade, either the A or B section, would be free, at play period, to attend the school of religion. The schedule of the latter can be seen by taking, as a typical instance, that of the Emerson School of Religion.*

	Tuesday and Friday		Wednesday
Teacher:	Miss Nelter	Mrs. Judson	Miss Abernethy
8:15	5th & 6th A-B	6-A 7-B 7-A	7-A 8-A
9:15	1-B & 2-B	3-B	8-B 8-A
10:15	1-A	2-A	
1:15	1-A & 2-B	4-A	
2:15	1-B	3-A 4-B	8-A
3:15	5-A 6-B	6-A 7-B	7-A 8-B

The Community Schools of Religion are conducted throughout the entire school year. In the summer period there are Vacation Bible Schools conducted by certain churches, but at present these are not under the community system, although steps are being taken in that direction.

Size of classes: The average size of a class is thirty-five pupils; this will fluctuate, as some churches withdraw pupils for special instruction at certain seasons.

IV. BUILDINGS AND EQUIPMENT

Ambridge School.

Type of building: Two-roomed, one-story, basement with furnace; mission Sunday-school building.

Number of school-rooms: one, with large cupboard for supplies.

Equipment: Blackboard, tables, chairs (two sizes for Primary & Junior), piano, maps, Bibles, etc.

Owned (building) by Methodist Church.

Emerson School.

Type: especially erected for the school of religion, one-story with basement and furnace.

Rooms: two, large cupboards for each.

Equipment: Standard school desks, boards, maps, organ, sand-table.

Owned by Community Board of Religious Education.

* The Schools of Religion bear the names of their public schools in relation to which they have been organized and near which they are situated.

FROEBEL SCHOOL.
Type: a settlement house.
Rooms: two for classes, with cupboard for each.
Equipment: Blackboards, narrow tables, chairs (two heights), on one side only, piano and organ.
Building owned by Presbyterian Church.

GLEN PARK SCHOOL.
Type: a church.
Rooms: one high basement; light, airy, new and warm.
Equipment: Blackboards, tables, chairs of two heights, cupboards, organ.
Building owned by Methodist Church.

JEFFERSON SCHOOL.
Type of buildings: (1) Church; (2) separate edifice, used as classroom for men on Sundays.
Rooms: two.
Equipment: (1) fitted with regular school sets, desks, blackboard, etc.; (2) with tables and chairs, cupboard, organ and piano.
Buildings owned (1) Christian Church; (2) Methodist.

HORACE MANN SCHOOL.
Temporary use of school building, after school hours, until land is graded and another building is available.

BEVERIDGE SCHOOL.
Type: Church.
Rooms: Two in basement, and upstairs, group of three connecting rooms.
Equipment: Kindergarten chairs and tables, graded chairs and narrow tables, blackboard, piano.

TWENTY-FIFTH AVENUE SCHOOL.
Type: Rented Store Building.
Rooms: one.
Equipment: regulation schoolroom desks, seats, blackboards, organ.
Owned privately.

V. AN ANALYSIS OF THE CHURCH SCHOOL ENROLMENT

1. *By Church Relations.* The school office keeps a record of the church relations of all pupils. The figures following give only the principal Protestant bodies. A* indicates a church coöperating with the city Board of Religious Education.

*Methodist	328	*Reformed	45
*Christian	208	Jewish	10
*Presbyterian	258	United Presbyterian	84
*Baptist	115	All other churches	1376
Colored Baptist	15	Unknown (Children unable to state)	328
Christian Scientists	37	Note (No preference and no church at any time)	176
*Congregational	21		
*Lutheran, English	68		

2. *Analysis by Nationalities.*

Polish	70	Saxon	3
Slavish	173	Servian	30
Bohemian	23	Indian & French	2
German	37	Persian	1
Swedish	14	Ukrainian	1
Lithuanian	65	French	3
Danish	1	Italian	118
Austrian	6	Norwegian	3
Australian	3	Greek	23
English	4	Serbian	71
Croatian	94	Hebrew	6
Moravian	1	African	232
Russian	103	Spanish	14
Irish	5	Bulgarian	6
Scotch	6	Syrian	5
Finnish	3	Mexican	6
Roumanisn	51	Albanian	3

VI. RELATIONS TO PUBLIC SCHOOL SYSTEM

Entirely Separate in Operation and Control. The only official relation lies in the fact that, at certain periods, children are permitted to go to the schools of religion upon a written request, on a specified form, sent in by parent or guardian.

In no way is the money or the property of the public-school system used; the schools meet in their own separate buildings. The authority of the public school is not used to secure the attendance of children. The Gary schools are an independent educational enterprise conducted coöperatively by the churches of the city. This cannot be stated too explicitly as there is a tendency to speak of the church schools as integral in the public-school system. They are as separate and distinct as are the Sunday schools. The schools are receiving cordial support from the manual training teachers of the various schools in that they are not only willing to have the pupils of the former substitute for their regular manual-training work the making of models which are suggested by their religion study, but the Directors supervise the work. Because of this some very fine work has been turned out by the pupils. They are hoping this year to bring about a coördination of work in the English department, allowing the church-school pupils to choose some topics for themes from their religious course.

VII. RELATIONS TO THE PROGRAMS OF SUNDAY SCHOOLS

In the program of teaching close coöperations are not possible, for these reasons: the week-day school grading differs from that of several Sunday schools; the week-day school deals with the community as a whole and not with the church groups as such, including, as it does, many who are not in the Protestant schools and some who are not in any Sunday schools.

Other forms of coöperation: At frequent intervals a report is sent to the Superintendents of the Primary and Junior Departments of each coöperating church, showing the work which the week-day pupils have done, especially the work which they have prepared for general exercises, the reports suggesting that these pupils are ready to take part in group-singing, the telling of a story, memory work, Biblical pageantry or a missionary play. The Sunday schools always have the privilege of using any of the models which children have made in the week-day schools.

The Community Board conducts a Training School, the faculty of which consists of specialists who come principally from the educational institutions of Chicago.

The general relations to the Sunday schools in Gary do not differ greatly from those prevailing in other cities where week-day work is done, and these are discussed in a separate chapter.

VIII. CURRICULUM

The lessons for the first four years were first prepared in outline by a committee of the Methodist Board of Sunday Schools. Then they were used for four years, on an experimental basis, the outlines only being in the hands of the teachers, who prepared and mimeographed sheets for the pupils. At the end of that time they were prepared for publication by Miss Mary Abernethy, Miss May K. Cowles, Miss Maude McLaughlin, and Miss Jeanette Welber, and are now in print. Work is being done on the course for the remaining four grades. At the same time all courses and lessons are held subject to revision, and new text books are being prepared.*

The Gary schools, being the first to adopt a full-time schedule, have afforded a splendid field for experimentation in the determination of a curriculum. After five years of work the general

* Being published by the Abingdon Press, and in preparation by the Presbyterian Board.

judgment is that the curriculum is still in the making; but certain text-books have been adopted and steps are being taken looking to a fairly well-articulated system. This whole subject is discussed in another chapter.

IX. COST

The cost per pupil, in the schools under the community board, fluctuates as the enrolment increases; for the year 1920, up to Dec. 1st, it had amounted to $4.98. For the preceding year the cost was $3.76; the increase was due to the increase in salaries and to the higher cost of all supplies, on the latter item the expenditure being doubled.

The total budget for the Board's system of school, for the current year, 1920-21, has been set at $16,500, of which $10,000 will be raised locally and the remainder will be contributed through outside agencies, principally by denominational boards fostering this work.

X. RESULTS

One result is striking: the Sunday-school teachers find the week-day pupils advanced far beyond their fellows in the same grades, and they often complain that these week-day students are very difficult to teach because they know often more than the teachers themselves about the Bible. There is no question about the results in the increased intelligence regarding religion and the Bible.

What of the results in life, in character and in social living, the results for which we have been urging that such schools should be established? How far do these schools in Gary contribute toward a more Christian social order? Here, fortunately, we have a good deal of direct, unprejudiced testimony.

The superintendent of schools has several times borne testimony to the better behavior of pupils, to evidences of greater honesty and higher standards of conduct; other citizens bear similar testimony. One must remember that Gary is essentially an industrial community, the great and new steel-corporation city.

One public-school principal said that within a month, "There has been a decided decrease in lying, stealing and quarreling among the pupils who attend the Week-day Religious School."

"A principal of one school says that for the last two years she has noticed such a difference in the pupils in regard to lying and stealing. That now it is perfectly safe to hang wraps in the

hall, and there is practically no stealing. She lays it chiefly to the work of the Church School which the majority of the children are attending.

"The children in the foreign schools, as well as in the American sections, are asking for Bibles and Hymn Books. The foreign children say that they tell the Bible stories to their parents at night and sing the songs to them. Already the children have bought many Bibles and many more are asking to buy them.

"One little girl took a Bible in her hands and examined it inside and out, handled it with much respect and reverence, and then she looked up to her teacher and said, 'This is the first time in my life I ever had a Bible in my hands.'

"The children, as a result of the teaching, are asking a great many interesting questions. One little girl asked one day if it would be fair to ask God for two things. She said, 'I asked God to make my grandmother well and He did it, and I wonder if it would be fair to ask Him for something else.'

"A boy asked if it would be right when he was saying the Lord's Prayer to stop in the middle of it and think what he was saying, or whether he would have to go right through without stopping.

"One little hot-blooded Italian girl had two lessons on forgiveness; and after learning the text 'Be ye kind one to another, forgiving each other,' came back to her teacher and said, 'Mary hit me yesterday and I did not hit her back. I did not, I forgave her.'

"When the Lord's Prayer was being explained in one class, and the teacher came to the phrase 'Give us this day our daily bread' one little child asked if that meant cabbage too."

A Catholic mother came to visit the school and stayed through an entire class hour. At the close she said, "I wanted to see what you are doing at this school, for it has made such a change in my little girl. She used to have the reputation of being the most quarrelsome child in the neighborhood, but since she has been coming here, she is a different child. She is always quoting what the teacher says about being kind, and playing fair, and not quarreling. If it can do so much for her, I want her to come as long as there is a school."

A few days after hearing a lesson on God as the giver of food and drink, a little girl said to her teacher, "I never take a drink of water now without thanking God for his gift."

CHAPTER VIII

THREE TYPICAL PLANS

I. VAN WERT, OHIO

VAN WERT, a community of about 8,000, with sixteen Protestant and one Roman Catholic church, two of the former are negro churches and four are not strong. Good will and the spirit of coöperation prevail among the churches.

Organization for Week-day Instruction. A Religious Education Board, consisting of the pastor and two lay members from each of the ten coöperating churches, all the stronger Protestant churches. The President, Secretary and Treasurer, with four members of the board constitute an Executive Committee with power to act on all matters arising between meetings of the full board.

In 1918, a committee was appointed by the local organization of ministers of churches to arrange for week-day instruction. Under these auspices the work was begun and, later, transferred to the Community Board.

Superintendent. A trained teacher, having had experience in the week-day schools of religion at Gary, employed on full time.* Organizing the work, and teaching classes.

Teachers. The superintendent, and one assistant who has three classes weekly.

School Plan. Pupils are excused from public school only on the written request of parents or guardians.

Each pupil has two periods of one half hour each every week.

Classes are held on public-school time, in separate buildings. As a rule each class in the school of religion consists of one half the children from two related grades in the public school. Those remaining in the public schools—usually a very small number—have the opportunity of closer personal attention from their teachers.

Only one class is in session at a time.

* Miss May K. Cowles, Van Wert, Ohio.

There are four grade schools in the village; the work being offered for the first six grades, taking two at a time, and offering two periods for each class, makes twenty-four periods weekly of the school of religion.

The public-school authorities determine the subject or period from which children in each school may be excused and the schedule of religion classes is made up in conference between the school board and the board of religious education.

Enrolment and Attendance.

1918-19	Public S.	Enrl't	950	Church S.	Enr't	775	....Per cent.—	81
19-20	"	"	980	"	"	850	....Per Cent.—	86
21	"	"		"	"	827		

The average attendance for the completed year was 90% of the monthly enrolment. The enrolment includes ninety children belonging to no Sunday school.

By Grades, December, 1920

I.	179	IV.	124
II.	160	V.	110
III.	147	VI.	107

Buildings. The pupils from one school meet in a church; the pupils from another school in the Y. W. C. A. At two schools rooms are rented in the public-school building; the law of the state permitting this whenever a certain number of citizens petition the board.

Curriculum. The course of study is similar to that which has been worked out for the schools at Gary. A statement from the superintendent indicates the degree to which this curriculum differs from that of the ordinary Sunday school: "Each class period is begun with a short devotional service, usually consisting of a song, a prayer and sometimes the recitation of some Scripture that has been memorized. Hymns, memory texts, psalms, and other choice passages of Scripture are learned as time permits. The Religious Education Board has provided each classroom with Bibles, so that the pupils may handle the book, and learn to use it.

"Sometimes a part of the class period is used for expressional work, the younger grades usually coloring a picture suggested by the lesson, the older grades answering some questions, or writing something to fix the main points of the lesson. This

handwork should be given with every lesson, but with the short half-hour period, it has not always been practicable. Occasionally a whole class period is given to the expressional work. All the handwork is done on loose leaves which are eventually bound into a notebook for the pupil to keep.

"No credit in the public school has been given thus far for the work done in Bible class, but the pupils who accomplish the memory work have their effort recognized by some special page for their notebook. Pupils who do not do the work, do not get the credit page. Last year from 65 per cent to 80 per cent of each class completed the memory work with satisfaction. Pupils are encouraged to get some of their memory work at home, and many Bibles are now in use in homes where they used to be laid away."

Finances. For the first year the cost per pupil was just two dollars; this very low cost was possible because there was but small expense for buildings and upkeep and because the schedule of work called for only one employed teacher. The responsibility for securing the money rested upon the community board and was obtained by direct solicitation at the hands of some twenty-five canvassers. Since this there has been a slight increase in cost, $2.50 per annum per pupil for 1920-21, and the responsibility for support has been assumed more directly by the churches. Each church, on a proportionate basis determined by its abilities, agrees to pay a fixed percentage of the total cost.

Results. One of the most striking and suggestive results is the fact that over one hundred seventh grade pupils have asked that the work be extended to them. The Superintendent says:

"It is impossible to measure spiritual values by statistics. Parents testify to the fact that the Bible stories and truths really do take hold of the lives of the pupils, and that the pupils bring home the lessons learned in the Bible classes. Frequent reports come from mothers and teachers of Sunday school classes to the effect that there is a renewed interest in the work on Sunday because the children have the work also during the week. It has been especially noted that some of the boys who were indifferent or disliked to go to Sunday school are more interested since they have a better working knowledge of the Bible. The interest this year is just as keen as last year, and it is gratifying to note the anticipation and enthusiasm with which the children look forward to the days in the school week when they will have their Bible lesson."

II. BATAVIA, ILLINOIS

Batavia is a village of about five thousand now completing the second year of a successful week-day school of religion under the direct supervision and care of the churches of the community.*

Organization. A very simple organization of the pastors of the village who coöperate in arranging with the schools for a time-program of classes for all churches.

Churches coöperating: Baptist, Brethren, Roman Catholic, Congregational, Episcopal, Methodist, German Lutheran, Swedish Methodist, Swedish Mission, German Evangelical. (Christian Science only church not coöperating.)

Teachers. The pastor of each church teaches his own group, with such assistance as may be needed. This means that the whole of one day each week must be devoted to this work, the classes meeting throughout all the public-school hours of that day.

School Plan. Nearly all the school children are excused from public school for the church classes; special work is provided for the small number who do not attend.

Classes are all held on one day, Thursday, on public-school time.

Each church has its own classes; the Methodist and Swedish Methodist classes meet together. Each class, in each church, consists of children from two related grades, attending on the following schedule:

Thursday: 9.00—10.15.....Grades 1 and 2
School recess
10.45 to 12.00.....Grades 3 and 4
Noon recess
1.15—2.15.....Grades 5 and 6
Recess
2.30—3.30.....Grades 7 and 8

Enrolment and Attendance. Of the 725 pupils in the village schools all but 15 are enrolled in the church schools, that is, over 97%.

* This account is prepared largely from a report by the Rev. Victor Hoag, rector of Calvary Episcopal Church, Batavia, Ill., and from information received from Mr. E. W. Sargent, Secretary for Public School Coöperation, of the Protestant Episcopal Board of Religious Education, 289 Fourth Avenue, New York.

In the forty weeks of the first year there was not a single case of truancy. Every pupil was either in attendance or excused and accounted for. The plan evidently has become an integral part of the routine or program of the school children. "If a child comes to public school on Thursday he also comes to the church school." This is what Mr. E. W. Sargent means when he speaks of making religious instruction fit into the "child's business time."

Places of Instruction. The churches generally are using their former equipment, holding the classes in church parlors, guild halls, parish houses, or in the church auditorium proper. It has been suggested that in towns having a Y. M. C. A. or community house, centrally located, a room in such a building could be assigned to each church on the church day, thereby saving much walking from the farthest schools, to the farthest churches. However, in Batavia distances are not great, and this has not proved a serious inconvenience. One church sends an auto four times during the day to the most distant school. This may be discontinued in the better weather.

Curriculum. The course of study varies according to the church where the pupil attends, each pastor being responsible for his own course. On the question of pastors as teachers Mr. Hoag makes this interesting comment:

"In practically every case the chief teacher is the pastor. This is quite as it should be, and the result is that the children are known to their pastor as was never possible under the Sunday school. The fact that the children come in successive groups, and not all at one time, makes it unnecessary to have many teachers. The largest church in town manages its Thursday school with the teaching of the pastor and three other teachers. Moreover, the confusion of having all ages in the same room or building at the same time, as under the Sunday-school system, is done away. This helps both discipline and work."

Cost. The teachers receive no pay, nor is there required very much additional equipment, so that the Batavia Plan really costs very little more than the old Sunday schools. A new type of teacher has been discovered in the person of mothers who have been experienced teachers but who could never manage to take a Sunday-school class because of household arrangements. Such women can much more easily give a week-day morning, and make most effective teachers.

Summary

1. The children come in successive groups of two grades at a time.
2. The pastors and the school authorities agree upon a definite and uniform schedule of classes for all churches.
3. One day of the week only is involved, thereby making it unnecessary for the churches to maintain an elaborate teaching system, nor requiring the pastor to remain at home for more than the one day.
4. The teaching is strictly denominational. Each church gives to its children what it believes to be the Faith, and in its own way.
5. No credits are given by the public schools, but a place on the monthly report cards may be granted in another year, this merely to show the parents what progress is being made.
6. At present the plan does not include the children of the High School, nor the primary children below First Grade.
7. Every Church in Batavia except the Christian Science is making use of the system. There are no parochial schools in the city.

III. CORYDON, IOWA

Corydon is a rural village of 2000 population, surrounded by a farming community. There are only three churches in the village, Baptist, Christian and Methodist. These three unite, in rather an informal manner, in supporting the plans of week-day instruction in religion, one of the pastors taking the lead and assuming the responsibility while the others agree in supporting the work.

Organization, as already stated, somewhat informal, the churches coöperating and having the hearty coöperation of the local school board. The work was begun on August 29th, 1920, under the immediate direction of one of the three pastors.

Teaching: One employed teacher, giving entire time to the work and teaching all classes.

Enrolment: Total 275.

In the grades up to eight every child is enrolled, a total of 250.

Attendance: The attendance runs parallel to that of the public school as children go directly from one class in the public school to a class in religion.

Place: At present all teaching is done in rooms of the public school; the community is unitedly Protestant and no objections have been made; but the plan of fitting up a special room in the library building on the square has been discussed.

Schedule:

Grade 1.	Tuesdays & Thursdays.....	1.50 P. M.—2.10
2.	Mondays & Wednesdays.....	1.50 P. M.—2.10
3.	Tuesdays & Thursdays.....	11 A. M.—11.20
4.	Wednesdays & Fridays.....	11 A. M.—11.20
5.	Every day.....	1.20 P. M.—1.40
6.	Every day.....	11.30 A. M.—11.50
7.	Every day.....	3.40 P. M.—4.00
8.	A. Every day	3.00—3.20
8.	B. Every day	3.20—3.40
	High School, every day.....	8.45 A. M.—9.40

Curriculum: For the first four months,

1—4 "God the Loving Father" (Scribner Series)
5—6 "Bible and Bible Country" (Beacon Series, old)
7—8 "Heroes of Israel" (University of Chicago Series)
High "Story of Our Bible" (Scribner Series)
New material is being organized for the rest of the first year.
There is also a training class taught by the community teacher, and intended for mothers, in which the same text is followed as in the High-school grades.

Expense. The items of expense are for teacher's salary and for textbooks. The money is obtained through subscriptions secured throughout the community by the aid of the different churches, with a treasurer who is especially responsible.

General Comment. This particular enterprise indicates what is possible even in a small community. It also indicates the possible simplicity of organization, though, undoubtedly in time, somewhat more by way of directing organization will be necessary. It is not well to leave entirely to the discretion of the employed teacher all matters of administration and curriculum. The weakness lies not alone in that this plan makes one individual solely responsible for any mistakes, but that it fails to develop an intelligent, active, interested constituency. There is always the temptation to carry work forward in the easiest way, but it will pay better, in the long run, to take some apparently unnecessary steps in developing an organization for direction and counsel.

The plan of places of meeting can never be, on general principles, regarded as satisfactory. The public-school buildings should not be used for private religious purposes, not even

where there is no breath of opposition in the community. One practical consideration is that this community is a part of the larger community of the state where practical opposition is sure to develop, and the school system is a part of the state school system. It will not do to say that only the funds of the community are being used, because the state tax helps support this school.

Of course the churches will see this ultimately and will be willing, by that time, we should expect, to take steps to provide a building, or rooms outside the school. In fact, since under their schedule one room only is needed this will not be a serious matter. The plan to meet in the village library seems to be quite different from meeting in the schoolhouse: the library is a village affair; it is not uncommon for their rooms to be used for similar purposes.

CHAPTER IX

A GROUP OF TYPICAL PLANS

ROCHESTER, N. Y.; TOLEDO, OHIO; SOMERVILLE, N. J.; CINCINNATI; NORTHFIELD, MINN.; NEW YORK CITY; CHICAGO; GRAND RAPIDS, MICH.; APPROACHES TO CHURCH SCHOOL PLANS.

I. ROCHESTER, N. Y.

Community Survey. The work in Rochester, although not yet organized on a city-wide basis, has the background of the religious survey conducted by the local church federation as a part of the Inter-Church World Movement survey. The following facts concern the situation as to the religious nurture of children:

School census (between four and eighteen)...		63,000
In parochial schools.....	15,000	
In Protestant Sunday Schools.....	*18,500	33,000
Not enrolled in any religious school.....		30,000

After making allowance for any school children in institutions not included in the above, it is evident that of the Protestant constituency less than 25% receive anything like regular religious instruction.

Junior High School. Plan inaugurated by the North Presbyterian Church, Rochester, N. Y., with the cordial coöperation of the superintendent of public schools. Provides for two periods weekly in which the pupils in grades seven and eight, being the two first grades of the Junior High School, might be excused, one grade each day, from the class in English and receive religious instruction in the church.

* These figures are for enrolment only; the attendance shows not over 9,620 present on any one Sunday.

Features: conducted by single church, but used by pupils from all churches of the neighborhood. Calls for time in regular school program, permitting absence from a specified subject.

This particular enterprise is now being merged into a Community organization for week-day instruction on a larger program.

An interesting testimony comes from this Junior high religious class. It happened that the term examinations came at the time when a large circus was in the city, the public Junior High school was so depleted in attendance that several rooms were obliged to close, but the school of religion registered 98% attendance from the same school for examinations at the same hours.

St. Paul's Protestant Episcopal. Organized on the general plan of the other Episcopal demonstration schools—as St. Mark's, Toledo, and Grace, Grand Rapids. An employed trained teacher, on full time. Pupils are received daily, by grades, from 3 to 4 P. M., on parent's request.

The rector of St. Paul's invites other nearby churches to cooperate, offering the use of any space necessary; he has made special plans so that the Jews, who have no suitable building near to the public schools, may use St. Paul's Parish House where with their own teachers and course of instruction Jewish children might receive religious training under the direction of their own church.

II. TOLEDO, OHIO

Organized in 1916, conducted under the direction of The Commission on Religious Education of the Inter-Church Federation of Toledo, coöperating with the Lucas County Sunday School Association.

Employs a half-time superintendent, and about sixty teachers. The teachers are each paid by the lesson, most of them teach only two periods each week; forty have had public-school teaching experience.

The Plan

The Elementary Grades. The City Board of Education will permit any child, on written request from his parent or guardian, to be dismissed one hour a week to attend religious instruction.

Grades: I, II on Mondays at 2.15.
III, IV on Tuesdays at 2.15.
V, VI on Thursdays at 2.15.
VII, VIII on Fridays at 2.15.

High School Grade pupils in the high schools may receive a limited amount of credit for work done in week-day church schools, when parents request the same, under the following conditions:

Record of attendance at the Week-Day Church-School shall be kept, a final examination sustained and grades recorded, and filed with the principal of High School according to the marking in use in High School. The enrolment at the beginning of each semester shall be reported to the Principal of the High School.

Teachers of the Week-Day Church Schools shall meet the scholastic and professional standards as to preparation and ability required of teachers employed in the High School, such qualifications to be certified in writing to the Superintendent of Public Instruction.

The subject matter of the courses offered shall be left to each individual church or synagogue but in general the subject matter shall be treated from the historical and literary point of view. The text book shall meet the scholastic requirements of texts of high school grade and a copy of the text book used shall be filed with the Superintendent of Public Instruction.

Places of instruction shall be under the direction of each church or synagogue, but it is recommended that a room of schoollike character, with apparatus and equipment shall be provided.

The time of the meeting of the Church-School classes shall be at the discretion of each church or synagogue, but it shall be on week days and not at the time of the regular Sunday-school session.

No more than ¼ units of credit or a total of ½ units shall be allowed. ¼ unit of credit shall mean one recitation of sixty minutes each week, carried through both semesters of the school year, or a total of not less than thirty-eight recitations. Credits to be granted in the Departments of History or English.

Enrolment. In 23 community schools (including 4 high-school classes)	2,620
In 6 church schools	180
Total enrolment	2,800

Growth: first year, 600; second year, 200; third year, 700; fourth year, 2,800.

Two kinds of schools are maintained, the community coöpera-

tive schools, and the separate schools conducted by six churches, the schedule of one of which is shown below.

Forty per cent of the total enrolment consists of children who are not enrolled in any Sunday school.

Eighty-eight classes are conducted by the community schools.

Attendance runs from 90 to 95 per cent of enrolment.

Finances: The total cost runs over $5000 annually which is met by appropriations by the Inter-Church Federation and by a special campaign for subscriptions.

Church Developments. Individual churches have built upon and developed the general plan arranged by the city organization.

St. Mark's Episcopal Church. Under the general direction of the Board of Religious Education of the Protestant Episcopal Church; developed as an experiment station in week-day work. One employed teacher and supervisor.*

Plan. Under the city scheme work is given to pupils from the fifth grade to the tenth grades inclusive, on the following schedule:

Monday	2:00 P. M.	Freshmen	Course 11
"	3:00 P. M.	Sophomores	Course 12
Tuesday	2:30 P. M.	3rd Grade	Course 5
"	2:30 P. M.	4th Grade	Service League
"	3:15 P. M.	4th Grade	Course 6
Wednesday	3:00 P. M.	8th Grade	Course 10
"	3:00 P. M.	7th Grade	Service League
"	3:45 P. M.	7th Grade	Service League
"	3:45 P. M.	8th Grade	Course 9
Thursday	2:30 P. M.	6th Grade	Course 8
"	2:30 P. M.	5th Grade	Service League
"	3:15 P. M.	6th Grade	Service League
"	3:15 P. M.	5th Grade	Course 7

The course of study is the official course of the Episcopal church, known as "The Christian Nurture Series," the different texts being given in the above schedule.

The courses are definitely correlated to the work of the Sunday school where the same lessons are being taught by the following

* Miss Edith H. James, St. Mark's Church, Toledo, Ohio.

method: The week-day supervisor provides each Sunday-school teacher, at the beginning of the month, with an outline of the lessons for that month showing the portion, or aspect, of the lesson which is to be covered in the Sunday school. The week-day work then follows this up and leads it into activities and expressional work.

Enrolment: (Fall of 1920) 115, an increase of 300% over the preceding year.
Attendance: 89% of enrolment.

III. HAMMOND, INDIANA

Industrial city, within a short distance from Chicago.

The Organization conducting schools is known as "The Calumet District Board of Religious Education," composed of pastors of churches and laymen.

The Board employs a full-time *supervisor,* and the work is also under the direction of Professor John E. Stout, Ph.D., of Northwestern University as Educational Advisor.

Fifty-one *teachers* are employed, most of them being public-school teachers, conducting classes in the extra-school periods, and paid by The Board of Religious Education.

The total *enrolment,* on Jan. 5th, 1921, was 1,660 children, all of whom were attending four one-half-hour periods every week; this is over 40% of the public-school enrolment.

The classes meet, at present, in rooms provided by the school board. This is possible under the schedule of the schools whereby one half the pupils have programs from 8.15 A. M. to 3.15 P. M., and one half from 9.15 to 4.15.

The cost. Teachers' salaries, materials and other expenses amount to $200.00 per week. This money is secured by subscriptions made by interested individuals in the city.

Attendance. The following official report gives the facts which the church school reports to the public school system for the month of December, 1920. (It should be understood that the only reason for making this report to the public school is that the latter may know as to whether children are attending the church school.)

Hammond City Schools

MONTHLY REPORT OF CLASSES FOR RELIGIOUS INSTRUCTION

For 12th month, beginning Dec. 1, 1920, ending Dec. 23, 1920. Number of days Religious Classes were in session during month: 14.

	Boys	Girls	Total
1. Enrolment first day of month....	*775*	*791*	*1566*
2. Gain in enrolment during month..	*20*	*16*	*36*
3. Loss in enrolment during month.	*11*	*13*	*24*
4. Net enrolment last day of month.	*784*	*794*	*1578*
5. Aggregate days attendance during month.....	*9646*	*9675*	*19,292*
6. Average daily attendance (5 divided by No. days).....	*689*	*691*	*1306*
7. Aggregate days absence during month	*1170*	*1145*	*2315*
8. Average daily absence (7 divided by No. days).....	*84*	*814*	*165*
9. Per cent daily attendance (6 divided by 6 plus 8).....	*87*	*89*	*88*

A. Number of days teachers were absent during month..... *5*
B. Number days taught by substitutes..... *4*
C. Amount expended for instruction during month.....*$420*
D. Amount expended for supplies during month.....*$200*
E. Church affiliation of teachers: Baptist *7*; Catholic *1*; Christian *7*; Episcopal *2*; Evangelical *4*; Lutheran *1*; Methodist *12*; Presbyterian *10*; others *2*. Total..... *43*

F. Number meetings of Teachers' Training Class..... *3*

ENROLMENT BY SCHOOLS—CLASSES FOR RELIGIOUS INSTRUCTION

SCHOOL	Number Teachers	Enrolment Morning	Noon	Afternoon	Total
CENTRAL	*3*	*2*	*1*		*105*
COLUMBIA.....	*3*	*3*	*3*		*77*
FRANKLIN	*2*	*2*		*2*	*107*
IRVING	*6*			*6*	*250*
LAFAYETTE	*7*	*5*	*2*		*250*
LINCOLN	*4*	*4*			*122*
MAYWOOD	*6*	*4*	*2*		*175*
RIVERSIDE	*3*	*2*	*1*		*170*

SCHOOL	Number Teachers	Enrolment Morning	Noon	Afternoon	Total
Wallace	5	3	1	1	220
Washington	4	1	2		102
Grand Total.....	43	26	12	9	1578

I declare the foregoing report is true and correct.

Signed N. F. Forsyth,
Director of Religious Instruction

IV. CALUMET DISTRICT BOARD OF RELIGIOUS EDUCATION

In addition to the work at Hammond, Indiana, this Board conducts schools at East Chicago, Indiana Harbor, and Whiting, Indiana.

East Chicago, one school, 100 pupils, 4 periods weekly.

Indiana Harbor, one school, 140 pupils, 4 periods weekly.

Whiting, two schools, 225 pupils, 4 periods weekly.

In the first two the classes are held in churches; in the last in the public schools.

The Board is responsible for the work in the four cities mentioned, carrying a total budget of $15,000 annually for approximately 2000 pupils.

The Board also conducts a Community Training School which meets one evening of every week, offering courses for teachers and social workers.

V. CUYAHOGA FALLS, OHIO

Small city, population 10,500, near Akron, Ohio.

Schools for week-day religious instruction have been in operation since the Fall of 1916.

On Wednesday afternoons,

The Primary Grades, for the First Period.
The Grammar Grades, for the Second Period.

All children in public schools have the privilege of attending the schools of religion, on the above schedule, or they may go to the Library, or to their homes for music lessons, or remain in school for regular work.

The Methodist Church, with 165 enrolled, employs two teachers

who are each paid $3.00 and $3.50 respectively for the half day's work on Wednesdays. As the total number of pupils, 165, is divided between the two periods, each teacher has on the average 40 to a class.

In practice it appears that children attend the church school which is nearest their particular public school.

The course of study is usually similar to the graded Sunday-school work with the result that, since no special adaptations or differentiations are made in the courses in the two institutions parents tend to question the wisdom or necessity of sending children to both schools. Yet they realize the advantages of the week-day work over the Sunday work, and the pastors are convinced of the place and value of their week-day schools.

VI. SOMERVILLE, N. J.

Organization. A local Council of Religious Education, composed of the minister and two laymen from each church, including the Roman Catholic and Hebrew.

Initiation. Representatives of the Council waited on school board with request; members of Board voted unanimously in favor. Committee worked out details with the superintendent.

Scheme: Includes grades 3-8.

Children excused from public school on request of parents.
Classes: every Wednesday, leaving public school at 11 A. M.

Enrolment: (at first session).

First & Fourth Reformed	93
Second Reformed	100
Church of Immaculate Conception	123
Baptist	20
St. John's (Prot. Ep.)	35
	371

All classes meet in churches.

VII. NORTHFIELD, MINN.

A relatively small village, the seat of Carleton College.

Beginning in January, 1920, the pastors of all the churches, including both the Catholics and Protestants, united in an appeal to the superintendent of schools to set aside time for religious instruction of school pupils in churches.

Wednesday afternoons devoted to religious instruction.
Children excused from public school on written request of parents.
Work confined to the elementary grades, does not include high school.
Staff of teachers selected by each church. Ninety *per cent* of the public-school enrolment is in the week-day church schools.

VIII. EVANSTON, ILLINOIS

A suburb of Chicago, seat of Northwestern University, where the work has the direction of the department of Religious Education at the University.

The *organization* consists of a City Council of Religious Education, having an Executive Committee and a Board of Religious Education. This conducts the week-day schools and a community training school.

Classes are conducted in the public-school rooms, daily for the five days, from 8.15 A. M. to 8.45. The plan of using public schoolrooms is not regarded as satisfactory or permanent.

More than one half of the teachers are public-school teachers who are paid for the extra time by the city Council of Religious Education; the rest are students at the University and trained lay workers all of whom are paid. *Budget* calls for $15,000 for the next year's work.

IX. OAK PARK, ILLINOIS

Similar local organization to Evanston, but a different plan of operation.

Pupils may be excused for two periods each week, on written request of parents, to attend classes in the church schools.

Classes are held in the churches, on programs parallel to those of the public schools.
Teachers are employed for full time for this work.
Provisions is made only for the sixth, seventh and eighth grades; enrolment 730.

X. CLIFTON, CINCINNATI, OHIO

Includes grades three, four, five and six.
Schedule:

Grade III.	Tuesdays 1.15—2.00 P. M.
IV.	Tuesdays 2.00—3.00
V.	Mondays 1.15—2.00
VI.	Mondays 2.00—3.00

XI. BALTIMORE, MD.

Work began about 1915, growing out of Vacation Bible Schools held in the Presbyterian churches. Now under a local board.

Classes meet at four on the afternoons on Tuesday and Wednesday and on Saturday morning and afternoon, in seven churches (probably all Presbyterian).

XII. GRAND RAPIDS, MICHIGAN

Grace Church, Episcopal, Grand Rapids, Michigan; after-school classes for all grades.

Total enrolment, approximately 168.
Mondays, after school, classes for Grades 9-1, 9-2.
Tuesdays, after school, classes for grades 2-1, 2-2, 3-1, 3-2.
Wednesdays after school, classes for grades 4-1, 4-2, 5-1, 5-2.
Thursdays after school, classes for grades 6-1, 6-2, 7-1, 7-2, 8-2.
Fridays after school, classes for grades 5-1, 5-2, 6-1, 6-2.

This church employs an assistant, who has had public-school experience, in charge of the week-day work.

Budget: $1750.

XIII. NEW YORK CITY

Here the work has been stimulated by The Interdenominational Committee on Week-day Religious Instruction,* which coöperating with local organizations and bodies for religious education has conducted a campaign of education, has instituted several important surveys, and has brought the plan of week-day work before the city Board of Education. The schools in the city may be classified in two groups:

1. Schools conducted by The Protestant Teachers' Association:
   Seventeen schools organized for small community units.
   Fort George Presbyterian; Bethany Presbyterian; Calvary Parish House (School for Deaf); Bedford Park Presbyterian; St. Mary's Protestant Episcopal; Greenwich Presbyterian; St. Andrew's Methodist Episcopal; Crawford Memorial Methodist Episcopal; Holy Trinity Protestant Episcopal; Calvary Methodist Episcopal; Mott Avenue Methodist Episcopal; Union Reformed; Hunts Point Presbyterian; Church of the Puritans; Emmanuel; Church of the Comforter; Cornell Memorial.
2. Schools conducted by separate churches.
   Thirty-three † schools, usually meeting in Sunday-school rooms. Some of these schools are of long standing, especially the first two.
   Church of the Atonement Lutheran; Christ Lutheran; St. James' Methodist Episcopal; Chelsea Methodist Episcopal; Jan Hus Presbyterian; John Hall Memorial Presbyterian; St. Luke's Protestant Episcopal; Union Methodist Episcopal; West End Presbyterian; Spring Street Presbyterian; Second Church Disciples of Christ; Church of Epiphany Lutheran; Holy Trinity Lutheran; St. John's Lutheran; Our Saviour Lutheran; St. Thomas' Lutheran; Emmanuel Lutheran; St. John's Lutheran, Bronx; Advent Lutheran; Bethany Lutheran, Bronx; Ascension Presbyterian; Christ Presbyterian; Covenant Presbyterian; Mariners' Temple; Judson Memorial Baptist; Judson Memorial Neighborhood House; Second Avenue Baptist; Central Park Baptist; First Hungarian; Czecho-Slovak; Fordham Italian; Harlem Baptist; Sixteenth Baptist.
   A great many other churches have their committees formed and will open their week-day sessions very shortly.

Practically all the schools are held at periods following the regular program of the day in public school.

*See the account of this organization in Chapter XXIII.

† Figures for January, 1921; many other churches are organizing their committees, and local reports indicate a very much larger number of schools at an early date.

XIV. ELMIRA, N. Y.*

Pursuant to the action of the State Board of Regents, the local school board took the initiative by recognizing Bible, Music, and certain other subjects as extension work for high-school students, giving 4 regent credits for four years' work of two and one-half hours' study per week. The Board recommends a syllabus of study based on the University of Chicago Constructive Series, and provides for supervised examinations. The classes may be held at any time under certain educational conditions, and parents must make written request, on regular form, agreeing to comply with the conditions of the Board.

XV. CHICAGO

Schools conducted by the Hyde Park Council of Churches. For after-school classes, providing one period each week per pupil. Four churches coöperating to teach the children of four public schools:

School	Class-place	Mon.	Tues.	Wed.	Thurs.
Kenwood.....	St. Paul's Ch.	A	B	C	D
Ray.....	H. P. Baptist	D	A	B	C
Shakespeare	Kenwood Evan.	C	D	A	B
Kosminski.....	Y. M. C. A.	B	C	D	A

Explanation: The capital letters refer to grades and teachers:

A. Public school grades 1 & 2, taught by Miss J—.
B. Public school grades 3 & 4, taught by Miss G—.
C. Public school grades 5 & 6, taught by Mrs. L—.
D. Public school grades 7 & 8, taught by Miss C—.

APPROACHES TO WEEK-DAY SCHOOLS

Not all systems of week-day instruction spring full-grown from the hopes and planning of enthusiasts in communities; some of them grow quite gradually. By steps of various kinds which make provision for week-day programs there is developed, here and there, an institution which is actually doing regular systematic instruction and training through the week.

Instances which are only typical of what is taking place in many centers may be cited:

* Information furnished by Harry Webb Farrington, New York.

1. Church Programs:. At *Ravenswood, Chicago,* the Presbyterian Church has for eight years conducted Children's Daily Chapel, every school day, from 8.30 to 8.45 A. M. Children attend on their way to the public schools. It is evident that they enjoy this daily period of worship, that they are being trained in worship and that this is quite an effective mode of instruction.

Waveland Avenue Congregational Church, Chicago, conducts every Wednesday afternoon what is called a "Juvenile Chautauqua" for children, with a program of story-telling, games and a period of worship.

La Grange, Ill., Baptist Church has every Wednesday afternoon its "continuation school" for children of the public schools. This is essentially a school of religious training although it has large elements of freedom of curriculum.

Such instances are cited, in recognition of the fact that they are only a very few cases out of the many which might be mentioned from almost every community in the Northern States, but simply to remind ourselves that it is not so difficult as we sometimes think to take the first steps in extending the child's program of instruction into the fields of religion. One can readily see how such ventures as these should lead to a regular plan of daily work.

2. *Community ventures.* In many a community one will be met with opposition to the plan of week-day work, not on the ground that it is unnecessary or undesirable, but on the ground that it is impossible. Of course the best answer is to show that it is possible. And when the objection is that children's programs are so crowded, or their school time is so pressing that nothing further could be added, then it is necessary to show that, if something further is added, so far from finding it impossible or refusing to take additional programs children usually welcome them freely. Such a demonstration was made at Manchester, New Hampshire, by the secretary of the state Sunday School Association. It was done to show, in his words, that "if the churches want to do it, it is possible to plan some week-day work, as matters now stand without asking further concessions from the public-school program. A series of seven "Story Hours" was arranged, to take place immediately on the adjournment of school at 3.30 on seven successive school days. These "Story Hours" were held in different parts of the city so as to meet the needs of different schools. At them there was an average attendance of 125 public-school pupils.

CHAPTER X

A CHURCH SUMMER SCHOOL

[Note: "The following report of the Summer School of Religious Education," conducted by the First Lutheran Church, Dayton, Ohio, was prepared, in large part, by the pastor of the church, the Rev. Miles H. Krumbine.]

THE ORIGIN OF THE SUMMER SCHOOL OF RELIGIOUS EDUCATION

During Holy Week of 1919 a group of men met in informal conference to discuss some of the vital problems of the First Lutheran Church. The discussion hinged on the deplorable neglect of our young people. At the second meeting a plan for a Summer School of Religious Education was presented. The plan was outlined in more or less detail and the general principles were sketched, so that the men might understand the aims and purposes of such a School. The plan was ratified unanimously and the Church Council was entreated to give it official sanction.

In October 1919, $1500 was provided in the Church Budget for such a School. Immediately after the raising of the Budget, definite steps were taken to set up an organization and arrange an educational program that would adequately fulfill the obligations laid upon us by the Church; $2500 was the total cost. Teachers received higher salaries than in the public schools.

The first step the Church Council took was to appoint a Committee of three headed by a Director of the Summer School and composed of Mr. Ezra M. Kuhns, Dr. D. Frank Garland and Reverend Miles H. Krumbine, which Committee would have full and complete charge of the work of the School and would control the expenditure of the Budget allowance.

SETTING UP THE ORGANIZATION

A Committee, appointed by the Church Council to operate the Summer School, selected a Principal of the school and teachers. The principle that guided in selecting the teachers was this: that for each grade the best teacher of that grade available in

Dayton be selected and that in case there was a good teacher in that grade in the First Lutheran Church, that teacher be favored.

Pursuing this principle, it was possible to select practically all our teachers from the membership of our own congregation.

Mr. Charles Sebold was previously engaged by the Church Council as Assistant to the Pastor, for the Summer, his time during the period of the Summer School being allotted to the school.

Early in the Spring, the Principal, Miss Boyer, made a trip to Madison, Wisconsin, to come into direct contact with the Madison Day School of Religious Education. This is a community project, participated in by a great many churches. Two years previous, Mr. Krumbine, while a student at the University of Wisconsin, had made a thorough study of the Madison School. As a result of this twofold study, the Madison program was used as a guide. Inquiry was made from the leading Religious Educators of the country, including such men as Cope, Coe, Weigle, Gates, Athearn and Honline.

The committee having charge of the Summer School, early in the Spring issued a leaflet, describing the school and outlining the program of education. The salient points of this leaflet follow:—

The Purpose of the School:

To give the pupils the benefit of a thorough training in Religion, based on educational methods that are valid.

To teach the pupils to use the Bible for character building.

To help the pupils to a genuine Christian experience that will issue in faithful discipleship.

The Organization of the School:

Reverend Miles H. Krumbine, Director of the School.

Miss Lura Boyer, Principal of the School.

Mr. Chas. Sebold, Director of Recreation; Mr. Ezra M. Kuhns, Dr. D. Frank Garland, Rev. Miles H. Krumbine, Committee.

The Operation of the School:

Sessions are held daily (except Saturday), from 8:30 A. M. to 11:30 A. M.

Each pupil is expected to bring (daily) a Bible. No text books will be placed in the pupil's hands—pupils of the High School grade excepted. There will be no "home work."

The pupils of the High School grade are supplied with Fosdick's "Manhood of the Master" as a text.

The pupils of all the grades use note books very freely, both in Bible study and Mission study and Church history. Maps, blackboards, pictures and models will also be used regularly.

The dramatization of Bible stories will feature much of the class work. Some of these stories will be dramatized at the Assembly.

The Membership of the School:

The School is conducted and financed by the First Lutheran Church. Children from First Lutheran homes are most earnestly invited to enroll. We expect the parents to make every effort to have their children attend regularly.

Any child in Dayton is welcomed to the advantages the school offers and invited to enroll.

There will be no charge of any kind for attendance. Regular attendance is expected. Suitable discipline, essential to the success and efficiency of the school, will be maintained. Bi-weekly reports will be issued.

Above all, we trust we may have the earnest coöperation of all the parents.

THE DAILY PROGRAM

The school was organized with kindergarten, eight elementary grades and one high-school class, a total of ten classes. In order to gain a view of the daily program it will be necessary to exhibit the schedule of the kindergarten, one of the eight grades and the high school only.

KINDERGARTEN

8:30—Prayer. Salute to the flag. Good-morning songs. Memory verses. Bible study.
9:00—Rest period.
9:10—Table period.
9:45—Marching period.
10:00—Recess.
10:10—Story period. Memory work. Psalm 23.
10:30—Dramatization of Bible stories. Games.
11:00—Dismissal exercises and closing prayer.

GRADE 3

8:30—Prayer. Bible study:— Kinsman stories. Brother stories. Parents and children stories. Jesus and his friends.
9:30—Memory work:
Ten Commandments. Psalm 24. St. Matthew V:1-12.
9:45—Recreation period.
9:55—The Assembly: a. Devotional period.
b. Study of hymns.
10:35—Mission Study:
"Heroes of Modern Missions" (selected)
11:05—"Child Religion in song and story."
11:30—Dismissal.

HIGH SCHOOL GRADE

8:45—Prayer. Bible Study:—"The Life of Christ." Stalker's "Life of Christ" and "Manhood of the Master" by Fosdick, will be used as texts.

9:45—Dismissal.

The detailed work in each grade was carefully worked out, with a rich variety of materials in stories, reading, memory work, hymns and activities.*

It is important, however, to call attention to several items that are not adequately set forth in the preceding program.

1. The Dramatization of Bible Stories. Beginning with the second week the dramatization of Bible stories became a regular part of our daily program. With the help of the teacher the pupils of any given grade selected a certain passage of Scripture possessed of dramatic qualities. The pupils then divided it into scenes, grouping the action of the story as they thought it ought to be portrayed.

Next the class as a whole, or some members of it, wrote the scenes. The result of this effort was ratified by the class usually after considerable revision.

The selection of the actors for the different parts was by popular vote. After one or two rehearsals the members selected the costumes which usually were made of materials that could be found around the house.

After the play was well learned it was presented at the Assembly Period as a part of our devotional program, to the great delight and profit of the entire school.

The dramatization of Bible stories is in reality teaching Bible truth by action. It was one of the most attractive features of our Summer School. Grades 5, 6, 7, 8, together with the High School group, all enjoyed dramatizing such stories as "Tales of Queen Esther," "The Great Supper," "The Parable of the Talents," "The Good Samaritan," "The Prodigal Son," and "The Meeting of Paul and Timothy."

2. The Composite Prayer. In order to get away from "Worship by proxy," it was thought advisable to institute a system of Composite Prayers. Each teacher secured, during the first week of school, a short prayer from each pupil in the class, which expressed a heartfelt desire brought in petition to God.

The various prayers of the pupils of any given class were then combined by the teachers and out of them, in strict adherence to the language and ideas of the children, the teacher constructed a Composite Prayer. This prayer was later learned by the class and

* A carefully detailed account of the work in each grade was published in "Religious Education" for February, 1920. The greater part of the curriculum is given in Chapter XIV, "Curricula in Use," of this book.

used as a class prayer. Each class presented its prayer at the Assembly, at one time or another.

It was discovered later that a great many of the children used the Composite Prayer in their private devotion at home.

3. Public Prayer. It was found, shortly after the school began that the pupils very readily responded to an invitation to lead in public prayer. Various grades practiced this method of opening their class period in the morning. In the High School grade, through the entire session of the School, the morning prayer was offered by a pupil. At least ten pupils lead in public prayer at the Assembly period. These were chiefly from the High School grade, though one or two came from other grades.

In no case did any pupil refuse an invitation to lead in public prayer. The prayers in each case were devout, beautiful and inspiring.

4. The Assembly Period. Immediately after the recreation period all the pupils went to their several classrooms and arranged themselves in line by two's. Two boys, usually from the seventh or eighth grade, carried, the one a Christian flag and the other the American flag; then in the order of seniority the various classes marched into the Church Auditorium, following the flags and keeping step to a processional which was either the "Battle Hymn of the Republic," "Onward, Christian Soldiers," "America, the Beautiful," or "Holy, Holy, Holy, Lord God Almighty." Each pupil had a specific place in a specific pew, to which place the pupil marched. The entire school being located, the processional hymn was sung by the school.

Then followed the morning prayer, which after the second day of the school was always led by one of the pupils of the higher grades.

After the prayer the entire school made its pledge to the Christian flag. The pledge follows:

"I pledge allegiance to my flag and to the Savior for whose Kingdom it stands, one brotherhood uniting all mankind in service and love."

The school was then seated and one of the pupils told a Bible Story. The morning hymn followed the Bible Story. After the hymn one of the pupils told the Mission Story, which was followed by the pledge to the American flag. Two verses of America or the Star Spangled Banner were sung and the benediction pronounced.

The entire school then marched out of the auditorium to the music of Kipling's Recessional, passing under the arched Christian and American flags and saluting as they did so.

5. The Hymn Period. At the Hymn Period the great hymns of the Christian Church were taught. Such hymns as the following:

Onward, Christian Soldiers
Battle Hymn of the Republic
America, the Beautiful
Holy, Holy, Holy, Lord God Almighty
Come, Thou Almighty King
What a Friend We Have in Jesus
More Love to Thee
Saviour, Like a Shepherd
Ninety and Nine
When He Cometh
Kipling's Recessional
Holy, Holy, Holy, Lord God of Hosts

were thoroughly memorized by the entire school.

Results. The attendance maintained was an average of from ninety-one to ninety-seven per cent of the enrolment. The enrolment was one hundred forty-seven. Some of the children came for a distance of ten miles, and during the street-car strike which lasted two weeks during the session of the school many of these pupils had to walk. Seventy-five pupils did not miss a single day. Practically none of the pupils were ever tardy.

Of the enrolment, eighty-six were girls and sixty-one were boys, making a total of one hundred forty-seven. Of this number twenty-seven were not from First Lutheran families.

If enthusiasm and interest are evidences of success, then our project was highly successful. There are on file in the offices of the First Lutheran Church literally dozens of letters from the parents expressing their deepest appreciation of the benefit of the school to the lives of their children.

CHAPTER XI

HOW TO ORGANIZE

The method of organization will depend on the type of schools or of system of schools to be developed. Following the analysis of types, already given, we shall find most of the conditions of organization developed under the first type, as follows, with some changes in the other two:

I. ORGANIZING THE INTERDENOMINATIONAL COMMUNITY SCHOOL

1. *Get the Facts.* Become familiar with current plans and underlying principles; help others to same knowledge. Get the facts regarding schools in general, also facts regarding your own community.*
2. *Organize a Working Nucleus.* Bring together the small working body of persons already interested and capable of leadership. Mature your plans with them; be sure that the leading pastors are included, if they can be interested.
3. *Begin Preliminary Campaign.*
   (1) Spreading information on general plan, through the pulpit, by sermons on need of religious education, and by information on plans in other places; by the press, especially the local papers; by books and circulars, helping every one to have full information at hand;† by use of periodicals ‡ which describe current work in this field; by frequent conferences which bring larger numbers of interested persons into the first nucleus.
   (2) Gathering facts as to: present amount of religious instruction, e.g., studies similar, and applied locally, to those in Chapters I and II.
   (3) Conferences with public-school officials; to familiarize them thoroughly with the plan in other places, to make

* As to desirable facts, and method of survey, see "A Survey of Religious Education," by W. C. Bower.

† Get circulars from the denominational boards.

‡ Particularly "Religious Education" and "The Church School."

perfectly clear to them the fact that this plan does not interfere with the freedom of either church or school, and to secure their coöperation and their agreement as to all relations to the school system.

(4) Conferences with pastors and leaders until there is agreement on plan.

4. *Community Mass Meeting.*
   (1) Called by either a group of laymen, by Church Federation, Ministerial Association, School Board; whatever will be most helpful.
   (2) Program carefully planned in advance.
   (3) Plan and community facts set before meeting. Expect and prepare for objections, difficulties, obstruction, especially familiar plea: "This community is different."
   (4) Plan backed by one good general statement, and followed by endorsements representing several churches and the schools.
   (5) Appointment of Committee to prepare detailed plan.
5. *Details of the Plan Prepared by Committee.*
   (1) Selection of type of schools (see Ch. V.).
   (2) Determination of number of schools.
   (3) Schedule of classes.
   (4) Nomination of Board of Religious Education.
   (5) Erection of Committee to raise necessary funds.
6. *Community Adoption of Plan.*
   (1) Plan presented in detail at a second public meeting.
   (2) Election of Board of Religious Education.
   (3) Election of Committee on Finance.
7. *Organization of the Board of Religious Education.*
   (1) Chairman.
   (2) Vice-Chairman.
   (3) Secretary.
   (4) Treasurer
   (5) COMMITTEES: *Executive,* consisting of Chairman, Vice-chairman, Secretary, Treasurer, and heads of Committees. The Executive Committee, in addition to its functions of general oversight, would advertise the plan and provide for its actual inception and for the disbursement of funds.
   (6) *Program:* To set up the entire schedule, working out relationships toward the public schools and the church

schools and between the different bodies and institutions represented.

(7) *Property:* Responsible for new buildings, equipment, etc., or for the use and care of buildings and equipment lent or rented to the Council.

(8) *Finance:* To secure the funds necessary for buildings, salaries of supervisors and teachers, equipment, printing and propaganda.

(9) *Publicity:* Informing parents directly as well as through press.

(10) *General Relationships:* To keep the council informed on educational advance and similar work in other places and preparing standards and relationships with this work elsewhere. Relationships to public-school system.

(11) *Curriculum:* A general committee to pass on the educational standards for courses of study and plans of work, with subcommittees as may be necessary, to agree upon courses for groups.

(12) *Faculty:* To select the supervising and teaching staff.

(13) *Training:* To carry forward plans for the preparation of teachers.

(14) *Enrolment:* To secure, through parents, the names of children, classifying and enrolling them in classes and providing for the records of their attendance and work.

8. *Selection of Staff,* by the Board of Religious Education.

(1) Supervisor, or Director of Religious Education on salary. Professionally trained. In immediate charge of schools. Organizing curriculum, with teachers and committee of the Board responsible directly to the Board.

(2) Teachers. On salary, Professionally trained.

9. *Provision of Facilities.*

(1) Classrooms:

Convenient to public schools.
Ample in size.
As well lighted as public-school rooms.
Space for class and group activities.

(2) Equipment of Rooms:

Seats and desks, similar to regular schools.
Blackboards, maps, tables, facilities and materials for hand work.

(3) Equipment of office:
Necessary furniture and clerical tools.
Records, form cards, etc., for school accounting.

10. *Inaugurating the Work.*
(1) Circulating pamphlet of information to all parents, with "Request Card" (see Chapter on "Forms") authorizing absence of child from public school to attend week-day school of religion.
(2) Advertising the day when classes begin.
(3) Enrolling pupils. Assignments to classes.

11. *Securing Home Coöperation.*
(1) Community reception to Supervisor and Teachers.
(2) Organization of "Week-day School Association of Parents and Teachers" to: maintain close coöperative relations, discover ways of mutual aid, conduct frequent conferences between parents and teachers on problems of home, school and community.
(3) Some schools employ a "Home Visitor" who calls at all homes, explaining school plan, conferring personally with parents, and following up all absentees.

12. *Securing Church Coöperation.*
(1) Sunday-school superintendents informed by reports.
(2) Sunday-school teachers kept informed on work of pupils in week-day school.
(3) Sunday-school teachers taught; trained by the staff of week-day school.
(4) Church brought into coöperation by regular appropriations for support of week-day school.
(5) Church informed by special reports and accounts of work at meetings.
(6) Pastors serving on committee, visiting schools.

13. *Developing Efficiencies.*
(1) Community Training Class.
Extending religious instruction to adults.
Training coöperators with the schools, assistance, etc.
Training religious educators for work in churches.
(2) Teachers' library.
Books and periodicals to enable them to keep abreast of educational development in their work.
(3) Frequent meetings of Board to direct and keep in touch with school work, and with educational progress.
(4) Annual or Quarterly Community meetings.

14. *Maintaining Standards.*
Reports to the public: financial, educational, religious.
Steady endeavor to increase public intelligence and elevate popular ideals on religious education.
Steady endeavor to improve schools in light of wider experience in other communities and of educational leaders.

II. THE CHURCH GROUP SCHOOLS

Usually either a (1) coöperative effort by a number of churches so that each one may maintain its own classes, or (2) a federation of churches so that schools may be conducted, on an interdenominational plan, under their direct control.

Group one is usually organized by the pastors of the churches who, by conference with the proper school authorities, agree upon a schedule for classes, fixing the hours at which the different grades may be excused from regular school work.

The system at Batavia, Ill., described elsewhere, gives a good example.

The method of procedure for a system of schools in separate churches would involve many of the points already suggested under I, The Interdenominational Community System, except that the group standing back of the schools is the church constituencies instead of the community. There would be the same necessity for the first three steps, following which would be:

1. Securing the general adoption of a plan by the churches.
2. Working out definite details of schedules.
3. Committing churches, or church boards to adoption and support of the system.
4. Organization of committees or selection of responsible persons to care for: Programs and Schedules, Property, Finance, Publicity, School Relationships, Curriculum, Teachers, Training, Enrolment.

The fact that schools are conducted separately by each church ought not to prevent coöperation at many points. Many of the items mentioned above could be done most effectively by groups working together in the interest of all. The most important points at which coöperation is essential are:

1. A united appeal to the churches of the community.
2. A fixed and uniform schedule of classes, determined by agreement with the public school.

3. A uniform series of standards as to: school facilities, financing and teachers.

Group (2) *Federation of Churches* would depend, as to their procedure, on the form of organization existing among the churches.

Where a Federation of Churches is already organized and carrying forward other forms of work the first step is to:

1. Secure a *Department of Religious Education* in the Federation. This should be composed of persons interested in and familiar with modern religious education. Its duties would be those of the city Board of Religious Education (given under I, 7-16) with the additional care and oversight of Sunday schools and all other work in religious education which can be carried on coöperatively among the churches. Persons related to the system of public instruction should be in its membership.
   This department will be subdivided, as to week-day work, into the committees given under I, 7, above.
2. *A Director of Religious Education.* A Secretary of the Federation who serves under the above Department, as the Superintendent of the week-day schools.
3. Secure the *Intelligent Support of Church Constituencies* by
   (1) Gathering and publishing the facts as to need in this field in the community.
   (2) Paying especial attention to making leaders familiar with modern religious-educational development.
   (3) Securing the Organizing Boards or Committees of religious education in each church.
4. Steps of *inaugurating the work* would be similar to those given above under I, 8-14.
   An example of a program, developed by a relatively small Federation of Churches, working under a city federation is given in Appendix A of this chapter.

III. THE INDIVIDUAL CHURCH SCHOOL

This will call for very much the same program adapted to a smaller number of persons, as that outlined in Section I, the essential difference lying in the fact that the constituency of a single church takes the place of the community as the organizing and supporting unit. The extent to which organization is carried, the number of committees, etc., will depend very largely on the size of the church.

This work will go farther and fare better in the degree to which the entire church is enlisted. There will be the temptation to take the easy way; the pastor seeing the need will want to start at once and to carry the burden alone. But this enlarged program most seriously needs to lie on the consciences of all Christian men and women, and it will constantly need the rich, united experience and intelligence of large numbers growing in interest and in definite knowledge.

The first steps are:

1. *Securing full information* for pastor, church workers and leaders.
2. *Organizing the Church Board of Religious Education.*
   (1) Developing a complete program of Christian nurture for the church.
   (2) Coördinating the many different agencies of the church for this program, in particular those that deal with the children and youth.*
   (3) Serving as a Board of Education for the week-day schools, including practically all the duties mentioned under I, 7-14, above.
   (4) Continually studying the problems of religious education as they affect the church.
3. *Placing the School on the Church Budget.* With adequate dependable financial support.
4. *Placing the School on the Church Program.* Securing for it a definite, protected place in the time programs.
5. *Furnishing all necessary Facilities.* Rooms and equipment of full educational standard materials, text-books, supplies, teachers' libraries.

APPENDIX A

HYDE PARK

A Community Program of Religious Education.†

THE NEED	A SUGGESTED PROGRAM
1. An Educational Campaign in Religious Education.	(a) Occasional sermons in all churches. (b) Book suggestions made through church calendars.

* For the details see the author's "School in the Modern Church," particularly on the program of the church and its direction, Chapters VI and VIII.

† Prepared by the Rev. J. Leslie Lobinger, Secretary of Religious Education for the Chicago Church Federation (1920).

THE NEED	A SUGGESTED PROGRAM
	(c) Active campaign for wider use of R. E. A. rooms and for membership in the R. E. A. (d) A week's community meetings in the autumn with addresses or open forum on such topics as: (1) What is Religious Education? (2) Religious Education in the church. (3) Religious Education in the home. (4) Religious Education and the school. (5) Religious Education and the community. (e) A permanent Committee on Religious Education of the Hyde Park Council of Churches.
2. To know the essential facts of Community Life and to present them to the churches.	(a) A Study of Religious Education in the Local Churches: Equipment, Teachers' preparation, comparative expenditures for various items in church budgets, etc. (b) A study of such local problems as Recreation, Juvenile Delinquency, Educational Agencies, Religious Agencies, etc. (c) Charting of information obtained, and a campaign of publicity.
3. To reach the largest possible number of boys and girls for the church schools of the community.	(a) A Comparative study of population of school age and Sunday-school enrolments.

THE NEED	A SUGGESTED PROGRAM
	(b) Division of responsibility so that all the unreached may be approached. (c) A simultaneous campaign.
4. Adequate Training Facilities for all church-school teachers and church workers of the community.	(a) A study of all such agencies at present operating, in local churches, at the University, etc., as to their adequacy. (b) The determination of a policy: support of present agencies if sufficient, suggestions for improvement if necessary, or establishment of other agencies. (c) Consideration of the need of simultaneous supplementary training groups in each church, as part of a unified scheme.
5. Adequate Instruction in Religion for Boys and Girls.	(a) Study of religious instruction now being given, as to time and quality. (b) The Daily Vacation Bible Schools: A plan to provide sufficiently for the entire community, and a constant study of its program looking toward improvement. (c) Week-Day Instruction: (1) A Campaign of information as to what is being done elsewhere. (2) Experiments in this direction in Hyde Park.
6. Religious Education in the Home.	(a) A study of VII-G on Inter-Church Movement local survey cards as filled out by Hyde Park churches. (b) Study of various types of family in Hyde Park.

THE NEED	A SUGGESTED PROGRAM
	(c) Campaign for the organization of Parent-Church School Teachers' Associations (one for the community or one for each church as part of a community program). (d) Appropriate literature.
7. A program of Recreation that provides for the needs of every age, with detrimental and inappropriate types of recreation eliminated.	(a) Obtain information as to recreational facilities of schools, Y. M. C. A., churches, etc. (b) Determine whether recreation offered is appropriate and sufficient for each psychological group; also whether there is duplication. (c) Provide for the needs of groups not cared for, recommend readjustment where needless duplication is found. (d) Plan to eliminate injurious recreational features.
8. Expressional group activities tending to develop better social attitudes and a healthful community spirit.	(a) Community singing in the park under competent direction. (b) Pageantry under the direction of the Hyde Park churches.

CHAPTER XII

BUDGETS AND MAINTENANCE

WHO will pay the bills? It is evident that so large and serious an enterprise will entail heavy expenses; how should the necessary money be obtained and how should the finances be administered?

Up to the present, experience indicates the following different forms of financial responsibility:

1. Separate schools carried on the budget of separate churches.
2. Group-schools, supported by the coöperative efforts of a number of churches.
3. Special experimental schools supported and conducted by an overhead organization, as a denominational board of religious education or of Sunday schools.
4. Community Schools, supported by the efforts of the community board of religious education.
   (1) Funds secured by popular subscription.
   (2) Funds secured by popular subscription, with specific grants from denominational boards.
   (3) Funds secured directly in or through the churches.
5. Community schools, supported by local federations of churches.

It is probable that direct support by denominational boards is a method that belongs only to the experimental stage and that before long such aid as these boards now give will have to be devoted to the general promotion and oversight of the entire work. Support by church federations is really an indirect form of support by churches. It is an excellent method of church coöperation and one that we may hope to see extended. But all the methods may be classified under two plans: support by an inclusive community-wide organization, and support by the churches, either separately or in some forms of coöperative effort. These are the two alternative forms of organizing social responsibility for the schools.

I. POSSIBLE PLANS

Where should the responsibility lie for supporting the schools? Should the schools depend on the churches or on the community as a whole?

1. *Church Support.* In the greater number of instances the schools have been organized by churches; they carry on the work of the churches. They are distinctly church enterprises. But there is a tendency to complain at the additional burden to the church budget and to attempt to escape from the increasing expense of properly maintaining such schools. This is not strange in view of the long-established habit of niggardly treatment of the Sunday school. At a conference on week-day schools a deacon in a church objected on the ground that it "costs a lot of money to teach a lot of children who do not belong to us anyway." But the difficulties of church support seem to decrease where, instead of independent schools separately maintained, we have some form of coöperation amongst the churches.

2. *Community Support.* The alternative to church support is community support, that is, where the responsibility is thrown on an organization created directly by the community. That implies, ultimately, complete community operation. The whole responsibility for the week-day school of religion would rest upon a community board as representing the people who were interested in this project, irrespective of church relationships. Such a plan has highly attractive features; it seems to be a realization of religious unity, a demonstration of religious effort that is universal. This is what we deeply desire. There are evident advantages to the community as a whole, for there is likely to follow a closer community life, a sense of the spiritual responsibilities of the community and, out of one experience of such ideal service, the community may learn to attempt others. Yet is there not a danger that the churches shall be divorced from the life of childhood? That process of separation has been going on at an alarming rate until there are many churches which think of themselves only in adult terms. Do we wish to encourage that process?

Further, up to the present we have no instances of community operation, that is in the form that some have urged, the management and support of these schools by what are essentially civic bodies, boards elected without special relations to churches, supported upon funds secured without any sense of direct or special responsibility on the part of churches.

II. EDUCATIONAL PRINCIPLES INVOLVED

But this question is not to be settled by considering either the welfare of the community or the welfare of the churches; it must be settled by considerations of the welfare of children and of the religious social order toward which we would direct them.

Now which of these two plans will most efficiently contribute toward the ultimate purpose of the schools; which will best help children toward the realization of a religious social order? Here we have to consider the normal social experience of childhood. It is the period of expanding social relations; children are discovering the social life through living in social groups which develop in extent from the family to the total community life. Group social purposes and group loyalties are developed as they go on from one group to another and larger one. The larger loyalties are trained in the lesser groups. It seems to be a normal course for them to go on from the ideals discovered in the small group of the family to those of the next group, the church, and on from that to the school group.

One of the deep needs of childhood is that of a consciousness of a society, organized in the name and spirit of religion, which loves them and ministers to them in sacrificial service. The churches constantly need the experience of ministry to childhood; children need the experience of being loved and cared for by churches.

Next, if the children of a particular church are going to a common school of religious instruction it is important that there shall be definite and vital connections between that school and their church. It must be a realized fact that this school is for them the school of that church, and the first point at which this becomes a reality will be by the fact that the church makes the school possible through its practical support.

This is but one way of saying that children need a church; they need its nurturing life; they need the sense of its loving care for them; they need the consciousness of belonging to it, as its children, as those to whom it ministers. It might seem as though this argument could be turned to support the plan of separate schools, one for each church. But that is, as we have seen, so wasteful and inefficient a method as, by its limitations, seriously to impair the service which the church renders to childhood. There is more likely to be a consciousness of valuable ministry through an efficient common system, through first-class schools which each church, in coöperation with others, makes

possible, than through the commonly inadequate schools which it could individually conduct. Moreover, childhood needs a common experience in religious training. When children know that they owe this rich, common and efficient schooling to the support of their own church they quickly realize their indebtedness.

The responsibility for religious ministries should rest upon religious agencies in order that those who are ministered to may specifically experience the loving ministry of organized religion, of religion in the form of a society.

The simple situation is that the community operation of schools seems to be the only practically efficient method; but there remains one means by which this community-wide experience may be effectively knit to the separate churches, and that is through their hearty participation in its support and operation.

III. EDUCATIONAL POSSIBILITIES FOR CHURCHES

A test of the churches. This issue—on financial support for week-day schools—may settle some vastly important question for the churches, such as, whether they are to have an increasing or a diminishing place in the lives of children, and whether they are to develop or abandon their work of education. It may settle, in a very practical manner, the question whether children need the church, a question which, if it is answered in the negative, certainly implies that when children become adults they will find the church equally dispensable. And when we look at the large numbers of decent and morally well-behaved adults who find churches negligible factors in their lives we need to remember that, at least, a contributory cause is the fact that the churches regarded them as negligible when they were children.

The week-day school is the opportunity of the churches to demonstrate the practical nature of their ministry and the reality of their concern for children, as deeper and more vital than their concern for themselves as institutions.

The churches cannot afford to look upon community schools as an opportunity to still further evade their duties to children. Having relegated the Sunday school to an inferior position, having refused so long to devote to children anything like the money or the personal ministry that they give to adults, there may be a tendency to welcome these week-day schools as relieving them of all responsibility in this field. The major trend of churches is toward adult ministry; in many instances they definitely and habitually think of their work in terms of men and

women only. The time may come when the church historian will point to this as a most singular phenomenon, that for many decades church life has been confined to the interests and needs of lives after they have reached maturity, after motives, ideals and habits have been quite largely determined. To-day the assumption of the dominant adult interests is so common that it is difficult to get church people to see its dangers and its shortcomings. They seem to be blind to the fact that the only possible way to guide the society of to-morrow is to gain the childhood of to-day.

The community needs the leadership of the churches in supporting the week-day schools. It can pay the bills without calling on churches, whenever it realizes how essential this religious training is to civil and social welfare; but it cannot get along without the example and spiritual leadership of the churches. And that leadership will be effectively expressed, not alone in the proclamation of high ideals through sermons and worship, but in definite actions.

IV. DEVELOPING AN INTELLIGENT SUPPORTING CONSTITUENCY

We have been so used to Sunday schools which cost nothing and were often sources of income to churches that it comes as a painful surprise when any one suggests that the religious training of children rightfully calls for the expenditure of real money. How can this difficulty be met? By educating people to realize the commanding importance of religious training and the fact that it is not a haphazard or accidental affair, that it calls for expert services and designed equipment. How may this be accomplished?

1. Get the facts before all the people. Comparatively few realize that less than one-fourth of our school population is receiving any regular religious instruction. Few appreciate the fact that even those who attend regularly an efficient Sunday school receive at the most irregular and incomplete religious instruction which stands in the ratio of one to thirty to general education.

Set the facts out in sermons, addresses and public conferences; display them in graphic form; use the striking diagrams prepared in the Inter-Church campaign.*

2. Instruct people in the meaning of religious education. This

* To be found in the Religious Education section of the two volumes of Survey published by The Inter-Church Movement (1920).

work will not be supported properly until it is better understood, until at least a much larger number know that it means something more significant than teaching the Bible; it means using every means possible efficiently to train and develop a Christian society.

3. Pay especial attention to those who will leaven the lump of public opinion. Put the modern literature on religious education in the hands of leaders, of intelligent, thoughtful persons. See that every pastor, every teacher, every worker in child welfare and in education knows of the newer books and other publications.* It is important that all supporters of this work give their aid intelligently, under conviction of its need and its possibilities. Those who are responsible for promoting the schools may well study the tireless activity, the wise propagandist work of the founders of the free public school system in the United States, particularly Horace Mann and Henry Barnard.

V. ORGANIZE FINANCES ON AN ETHICAL BUSINESS BASIS

1. *A budget.* Prepare in advance and publish an estimate of the expense of the school or schools, carefully itemized. Such a budget will have to be determined by a study of what has been done in other schools and what local conditions demand. It will include the following items:

(1) Physical plant. Rental of buildings, cost of new buildings or interest on investment in new buildings; provision for enlargements, improvements, repairs.

(2) Equipment, seats, desks, tables, blackboards, working materials for hand-work; text-books, teachers' libraries.

(3) Upkeep, janitor's services, light, heat, advertising.

(4) Administration. The services of the Board will be voluntary, but there will be clerical expenses, and, in a larger system, general office expenses. Office supplies, record blanks.

(5) Teaching:
Supervisor, usually on salary. Teachers, on salary.

2. *A system of accounts.* Have a competent accountant, who understands or who will study school-bookkeeping, set up the scheme of financial accounting. See that it is rigidly followed. Have it always ready for examination. Give the fullest publicity to the financial affairs of the school. Publish full financial reports at least annually, better quarterly.

* Printed lists of books may be obtained, gratis, from The Religious Education Association.

3. *A system of support.* On the basis of the budget secure the underwriting of all expense, either through individual pledges or by the different coöperating organizations. Arrange a definite plan upon which these pledges shall be paid. The school cannot be left to the mercies of waves of indifference or dependent on emotional spasms or special agonizing appeals.

Here we are establishing a new institution; it affords an opportunity to establish the business aspects of its work on sound bases and to make the conduct of the school a demonstration of religion at work in practical life.

4. *Organized financial responsibility.* It would seem to be wise to have the local board of religious education properly incorporated under the laws of the state, as an "incorporation without profit." The members of the board, or a smaller body, within the board, would then become the corporation's Board of Directors, with legal financial responsibility. They should be real directors, capable both of educational and fiscal management, so definitely interested that they will give oversight and aid to all matters of securing income and guiding expenditures.

CHAPTER XIII

CONDITIONS OF SUCCESSFUL WORK

THE conditions which are essential to week-day schools would hold for any similar form of educational institution; they have to be modified only to these special types of work.

I. DEFINITE PURPOSES

First, week-day work needs definitely formulated purposes both as to the religious aims and the educational character of the enterprise. We ought to know what we want to do, why we want to do it and how it is to be done.

1. *Purpose of the local, or community organization.* To represent its constituency in organizing, maintaining and promoting religious education through week-day instruction, a purpose which may be extended to responsibility for the moral and religious life of the young in the community. Specifically, to organize a directing Board of Education; to discover means of coördinating school programs with schedules of week-day instruction; to survey the community and discover its needs in religious education, to pass upon plans for the distribution of teaching centers or schools, to inform and educate the public mind on the important meaning of religious education and on the methods and needs of the local church schools; to secure the funds necessary for the support and development of the work.

2. *Purpose of the local Board of Religious Education* (appointed by the Community organization). To have the same functions as a city Board of Education: responsibility for property; detailed organization of schedules; securing paid workers; administration of funds.

3. *Purpose of the school.* Essentially this is to make religious education in an effective manner an integral part of the educational experience of children. It will be necessary to state this program in many different terms in order that it may be clear to persons of varying experience and points of view. (Stated in detail in Chapter III.)

Much depends, at this moment, on two conditions: (1) On an intelligent group of persons with clear understanding of what

has been accomplished, of what modern leaders are thinking about religious education and on the application of scientific method in education to this problem in religion. (2) The purpose of the school must clearly and evidently be a religious one. This means that it is something much larger than an attempt on the part of other agencies to do what the schools cannot do, namely, teach about religion. It uses the method of schooling to secure the ends for which the churches exist, that men may know and will and effect God's will here.

In order to get the purpose of the schools clearly before the public mind, one might circulate in printed form the statement of Purposes in Chapter III, Section I.

II. DEFINITE PROGRAMS

Whatever the type of organization may be its schedule must become a fixed part of the routine of the community or the special group whom it serves. This is highly important; schools meeting at haphazard, with classes dropped in here and there, will never succeed. *First,* there is the need of childhood, that, just as public-school programs are fixed and become, to the child, the regular business of life, so this school must fit into his normal schedules. *Second,* the community increasingly demands organization upon fixed schedules; parents must not be under the necessity of watching a calendar or consulting a guide to know when and where these schools are to be held. *Third,* the schools must be able so to arrange a week's program that classes do not overlap, so that teachers may be employed for full time and buildings used to the largest possible extent continuously. *Fourth,* the public school must be able to adopt definite modes of procedure in regard to the attendance of its pupils on the church schools and in regard to all relations it may hold to such schools.

Programs, or schedules, must be prepared in consultation with public-school authorities and church leaders. Factors to be determined will include: number of grades, number of pupils in a grade, number of hours per week per pupil, number of hours given by the public schools, accommodations of buildings, distances between public schools and church schools; general schedule of the public schools, teachers available.

When the schedule is fixed it should be fully understood and accepted by the public schools, a fixed part of the programs of the churches—as sacred and inflexible as any part of the program, and understood by and familiar to all parents. It should be thoroughly advertised and kept before the public mind.

III. EXPERT LEADERSHIP

This is an educational enterprise to be conducted parallel to that of general education. Its workers must be educators. It calls for expert supervision, the system of schools being under the immediate direction of a person familiar with educational administration and capable of watching, criticizing and guiding the class work of teachers.

The *supervisor* should have, at least, the training given in first-class normal colleges, with specialization in supervision and in religious education. Of course, ability to organize and direct educational work is necessary.

Teachers should be engaged only as they meet these three requirements: (1) Special training and experience equal to the full—not the minimum—requirements of the local public schools. (2) Definite and attractive religious character and personality. No matter what knowledge or pedagogical skill he may possess, an irreligious person, or one possessed of less than a strong vital religious purpose, cannot teach religion. (3) A steadily developing familiarity with and ability in the special methods of religious education.

IV. PAID LEADERSHIP

When it is understood that week-day schools are more than devices for an extension of time, and that they are plans for the integration of religion in the educational experience of childhood, then we shall cease our present wasteful and damaging efforts to use teachers who have no better qualifications than those we have been used to expect of Sunday-school workers, a love for children, an interest in their religious welfare and a willingness to give a little time to the work. If we try half-way measures at this point; if we try to worry along with amateurs; if we are unwilling to pay the price of efficient service, we will pay the larger and more serious price of failure.

Many religious persons hold that religious work must always be upon a voluntary basis—except that particular religious work which ministers to them through the pastorate and pulpit. Why should the ministry to children be treated as of less importance than the ministry to adults? Is it any less a task, does it call for less special knowledge and expert ability to teach and guide children than it does to lead a congregation? Is religion of less importance than public education that we will pay for one while we leave the other to chance?

At this point will come the real test of whether the churches

mean to do things worthwhile or not. Our whole religious future now depends on the right training of children. In the light of what we know as to the religious ignorance of children, of the neglect of childhood by the church, of comparisons between religious instruction and general instruction, of the appalling menace of a new generation devoid of religious motives forming an anti-religious and unmoral world, all ages will laugh us to scorn unless for this high task we furnish workers at least as efficient as we now demand for the preparation of our children for the life of business and daily affairs.

V. EDUCATIONAL ADMINISTRATION

If the entire system is to be truly educational, then those who administer it must know what education means and, specifically, what is meant by religious education. This is true of the local administration *in the Board of Religious Education,* whether it be a community board, or a group of pastors conducting schools, or a board in a single church, or the directing overhead body in a state or larger territory, or in a denominational board. It is time to insist that people who assume to lead in religious education shall know definitely what has been happening in this field in the past ten or fifteen years. The present situation is so critical and the need is so serious that it would be iniquitous to permit ignorance to lead, to allow the facile wielder of borrowed phrases, posing as an expert, to assume leadership in this field.

By the local bodies every possible means must be taken to secure, as *administrators,* those who know and are willing to know more, who are ready for possible developments of knowledge, and who can keep before all the facts regarding scientific knowledge and developments in this field. First, select as administrators those who have the qualifications of religious character and educational intelligence, and then see that they grow. Make available the means of growth. It is a reasonable expectation that the literature of this field will be familiar to its leaders, that they will keep pace with it as they would with knowledge in any other field in which they hoped to lead.

This lays definite obligations on *pastors,* who are always likely, directly or indirectly, to be the leaders in this movement. It is a serious charge, one that has been stated only after long and careful consideration, that the most difficult obstacle in the way of a program of modern religious education is the ignorance of the great majority of ministers on the whole subject. They, in the greater number of instances, have not been instructed in their seminaries; a very large number have had little or no professional

training of any kind, and they are unwilling to take time to learn, or to attempt to keep up with a subject that develops rapidly and calls for special study. If this field of knowledge lies beyond their limits of time or strength they must be willing to leave it to those who have made it their own. They must either become competent to lead in religious education or definitely and avowedly commit that leadership to those who are competent.

This principle also involves constant willingness and eager purpose to call on *educational experts* for their special help. This is a task which cannot be accomplished save with the aid of trained specialists, that is real specialists, not persons posing as "experts," whose kit of tools consists of little besides a stock of undigested phrases. We may expect, as soon as week-day schools develop, another sporadic increase in "specialists" and "experts"; persons who have read a few books on methods and, perhaps, some popular applied psychology, whose intellectual processes seldom grow, but rather change as by the adoption of new inflexible machinery. But there are those who can think of problems in fundamental terms, who know what scientific method means, and who are distinctly reverent because they are loyal to light and truth.

VI. SEPARATION FROM SCHOOL SYSTEM

This means entire separateness of the control, support and operation of the week-day schools of religion from the tax-supported schools. It means separation and independence, not only in form and appearance, but in reality, down to the least detail where the power or the resources of the state or the public schools are concerned.

It is not inconceivable that this may be the precise point at which the whole project of week-day religious schools might come to disaster. This is inevitable if we allow ourselves to suppose that it is possible to carry forward the work of these schools under any system that shares responsibility or shares support with the public schools. One simple principle stands out clearly as the basis of operation for week-day religious instruction: *Religious and free agencies must be responsible for religious schools.*

One finds, in a great many places, the tendency to try other ways, to seek some plan by which the tax-supported school may lend its property, its resources, its authority to the church schools. All such attempts are made in defiance of our American principle of the separation of church and state; they are made in defiance of the lessons of our history, in which every effort to have the state support the work of the church has ended in disaster. Almost all mature persons can remember either propaganda for

such enterprises, or the attempt to carry them out, and can recall the wreck of the enterprise.

The temptation is especially subtle. It seems so simple to argue: Here we are trying to complete the educational work of the schools; why should they not help us? The situation becomes peculiarly alluring when the community sentiment is so united that no one openly objects to the school of religion meeting in the public-school building, or to teachers in the public school giving some of their time to teaching in the church week-day school. Doubtless there are communities where such things might be done for years without causing serious trouble, and they would seem to solve many difficulties. But we must plead with the leaders in such communities to weigh very carefully two most important considerations. They are:

First, we cannot afford to violate a principle even though circumstances encourage us and promise to protect us in doing so. The use of the resources or authority of the tax-supported school for religious purposes is just as much a violation of American principles in a community where all, absolutely all, belong to one church, as it would be in the most diverse population.

Second, we cannot afford to so abuse our freedom as to increase the limitations of others. The interweaving of the two school systems in communities where it creates no opposition is the most serious menace to the success of the movement in other communities. No community can live to itself. At this moment opposition brews and criticism is expressed on the ground that in one place or another school buildings are used for religious instruction, or, in this place where the ministers and the school board are in entire harmony, it is proposed to let the ministers enter the schoolhouses to teach their own groups. It will not do to say these plans will work no harm at home; they will work disaster abroad; they will wreck the whole enterprise if they are persisted in. No community can afford to accept the easy and inexpensive way of school aid when by so doing the religious education of all American children is imperiled.

It cannot be too emphatically stated that this question is of the utmost importance and that there is only one right and safe way, and that is be entirely independent of the public schools. Every kind of religious work must be a charge only on religious persons and those who voluntarily support it.

It is important that we make this principle clear, that it be indefinitely and expressly stated, that there shall be no doubt on the matter in the public mind, and that everywhere plans of week-day religious instruction shall unequivocally depend solely on

voluntary support and on voluntary agencies for their direction.

VII. AN OPEN MIND

Here is a new field of endeavor, one in which new methods are possible. We ought not to assume that other institutions have settled the methods that are best here. It is not wise to blindly follow the *methods of the public school* in the assumption that they have said the last words in methods. First, because public schools are seriously handicapped by traditions about methods of education, and their numbers and size constantly tend to bind them in the meshes of intricate mechanical organizations; second, because religious education deals with aspects of personality, with ranges of values and forms of experience that are not necessarily involved in public education, so that general educational methods do not always transfer without change to religious education.

Nor should we blindly assume that *Sunday-school methods* are to be followed in the week-day school. It would be a tragedy if we fail to break with the traditions so long associated with imperfect work. Every one who serves in or with a week-day school must hold the open mind of willingness to follow any reasonable pathway that promises greater efficiency in achieving the purpose of the school. The dominating consideration is not, What has schooling always meant? but, What will best bring about religious attitudes, religious purposes and religious aptitudes in these boys and girls? Servile imitators of mechanical organizations and processes may satisfy us if all we are seeking is a well-oiled, nicely articulately school machine; but that is not what we seek; we desire boys and girls who will live the Christian life and do the work of a Christian society.

VIII. A RELIGIOUS METHOD OF OPERATION

The system of schools of religion must themselves teach religion through what they are as a system, and as institutions. These schools have contacts with community life at many points; every such contact is a teaching potency, both toward children and toward adults. In every detail of organization, administration, promotion, finance and social relationships the schools must express the religious ideal; they must be conducted on that plane where the justice and love of religion reveals the finest types of ethical conduct. It would be easy to defeat almost all that might be taught in classes by carelessness in business affairs, by partisan strife, by jealousy, by school political trickery, or by any sort of conduct below the level of Christian ideals of social living. Let these schools teach their truth by what they are.

CHAPTER XIV

DANGERS

At least four serious dangers face the present movement for week-day religious instruction. The first is a comprehensive one with many aspects: that the religious organizations shall treat these week-day schools with the triviality that has characterized Sunday-school work. The second danger is that we shall imagine that week-day instruction will furnish a complete program of religious education and solve all the problems in that field. The third is that we shall attempt to transfer those duties to the public school. The fourth danger is that the program of week-day instruction may come to wreck on the rocks of sectarianism.

First.—Churches may fail to realize the importance of this enterprise. Of this there are many evidences. Churches often are blithely embarking on week-day instruction for which they are making no new or greater provision than they made for their Sunday schools. Frequently they attempt to use the same physical equipment, to depend on the services of volunteer teachers, and to follow the Sunday curriculum. Of course, there are, as has been indicated, many instances of much more serious work.

Unless we prepare for new and larger things the whole enterprise will fail. At a meeting of one of the most progressive church federations in a very large city, quite recently, when it was voted to embark on week-day instruction, those busy city pastors were all of the opinion that with ease they could add the organization of this new enterprise to their responsibilities, and nearly all of them insisted that the wise course would be to permit them to teach the classes. Experience led them to repentance. In many instances week-day schools have been started simply as transfers of the Sunday-school enterprise to the days of the week. The change has suggested the possibility of using different lessons, but, seeing that no lessons were catalogued, as handy as merchandise on shelves, by the denominational houses, they have frequently simply expanded and adopted the existing courses prepared for Sunday schools.

Week-day schools of religion are more than Sunday schools which have spilt over into the week. They are more than a new form of children's meetings. While fully recognizing the immense values and the splendid fruitage of the efforts of volunteer teachers of religion, and still believing that there is not less, but more, work for these persons to do, the time has come when the churches must realize that the instruction of children can no longer be regarded as a secondary interest, dependent on the spare time and the surplus energies of volunteers. The work of religious instruction is, at least, not less important and certainly not less difficult than that of general instruction. It demands the purposeful, rather than marginal, in the occupation of persons. As general education is the most important ministry of the state to children, so religious education is the most direct and important ministry of the churches to children. The week-day school places that ministry on a plane with the ministry to children through the public school, and on the same plane with the ministry of the church to adults through the clergy. It represents the transfer from makeshift devices to a definite, purposeful program.

The evidences of seriousness of purpose, based on recognition of the nature of the task and opportunity, are: Organization based on recognized educational principles, provision of equipment and facilities designed for this school, employment of persons specifically trained for this work, adequate financial support, constant professional supervision, and an intelligent, active directing board or council.

Second.—The danger that we shall suppose that a scheme of instruction about religion, or in religious subjects will accomplish the work of religious education. There seems to be a tendency to assume that when provision has been made to give all children several hours of instruction every week in religious subjects the churches will have discharged their entire responsibility toward childhood. Instruction is an essential part of education; but education means the all-around, systematic development of the whole of lives. If the week-day schools are regarded solely as instruments of instruction, then their work must be seen as only a part of a larger program, one in which there is large room for free activity, for the social experiences of children, for the development and control of emotions, for play and work and worship.

But, instead of thinking of the week-day school as confined to teaching—using the word teaching in the limited sense of imparted instruction—it will be better to develop its full efficiencies

as an educational agency. Just as, increasingly, the public school is becoming an educational agency, carrying on its work through means of organizing the experiences of children—through free activity, directed play, social coöperations, song, dramatics, esthetic activities, etc.—so this school of religion will be organized under the direction of those who understand how to direct and organize all the powers and interests of the lives of children so that they may develop as religious persona and toward a religious society.

In an essentially new enterprise there is the fine opportunity to begin at the highest current point of educational knowledge; there is the opportunity to break with traditions. Here we have a freedom that public schools do not enjoy. We must think this new school out in educational terms, that is, in the terms of all that educational science has to teach and in terms of the full circle of children's religious needs, and of the whole purpose of a religious society.

The question to be faced is not, What are we going to teach? It is, rather, What is the ultimate purpose of religious training and what may the week-day school do toward attaining that purpose? Thus the school is regarded as one means, not the sole means, used in the total program of the church with the young.

Third.—The danger of dependence on the public-school system. To many it seems that the public schools can and ought to furnish the facilities for religious instruction; it is often proposed that schoolrooms shall be used, or that the teachers shall be taken from their regular daily work and assigned to the tasks of the school of religion, or that the authority of the school shall be invoked to compel or persuade children to attend the religious school. Few courses involve greater danger. If in any way the system of religious instruction is made dependent upon the state it will fail for two reasons: it will meet the unceasing and vigorous opposition of all those who object to the hand or the aid of the state in religious matters, and it will soon lose the support, the interest and aid, of the voluntary agencies upon which this work must depend. Zeal for the accomplishment of religious instruction must not lead to the adoption of means which we seek to justify under the mistaken plea that the ends are so high and worthy.

Week-day religious instruction must be maintained as a separate system from general public education for the following quite adequate reasons: *First,* because of the American principle of the separation of church and state; this involves more than a

policy of the state; it involves the freedom, the independence of religious bodies. *Second,* because the very processes of religious training demand and need the voluntary, constant and immediate care and support of the free religious agencies. The churches need the consciousness of their serious and definite responsibility for the religious nurture of children; children need the consciousness of the churches as nurtural agencies, as offering to them this constant service of love. *Third,* the methods of religious training in these schools must be under the direction of bodies which are very close to them; so close that these processes can be readily changed, that adaptations can be made, that these processes can be kept flexible, so that the work of the schools can be held responsive to developing spiritual ideals. The week-day school of religion must be saved from the process of fixation that occurs in so large an agency as that of public education. *Fourth,* the aims of religious education are not the same as the aims of general education; this involves differences in method which necessarily separate the processes of religious education from the, at present, intellectualistic processes of public schools.

The importance of clear separation between the public school and the school of religion becomes clear if we keep in mind the fact that the latter is, first of all, an institution with a religious purpose, in the achievement of which the educational method is used. The primary and deciding emphasis is religious. As an institution it must cultivate an atmosphere of religion; it must offer a social experience in religion; the total impress of all that it does with and for children must be religious. This dominating purpose is lost and the religious process is weakened in the degree that these schools are divorced from the churches and identified with public agencies.

It seems necessary to urge these considerations with the utmost emphasis because of the temptation which will appear in many places to take the easy way of turning this work over as largely as possible to the public schools. There are instances in which this is now being done. One understands the situation; here are these unused classrooms, these sympathetic principals and teachers, and all the machinery of public education; what more natural than to use these efficiencies when it can be done without public strife? But, as a matter of fact, the real efficiencies do not lie in this direction. The plan seems to solve many immediate and intricate problems of organization and equipment. But, when adopted, it simply side-tracks the plan of a week-day school of religion and substitutes for it only an extension of the influence

and curriculum of the public school. It sets the plans of religious instructions within the necessary limitations of general education. It serves to identify yet more fully and completely the child's experience with public agencies and to separate that experience from the life of a religious agency.

The last mentioned consideration may not be the most important one, but it is worthy of our study; if we carry to its logical conclusions the plan to integrate religious instruction in the public schools, what contacts will there remain for growing children with the life of the churches? We have already taken from the family many of its means of training children and turned them over to the state; much that the churches once did for the young is already taken over by public agencies; shall we now, for sake of a little saving of money or of energy, or for some apparent immediate advantage, turn over to these public agencies the last of our relationships with children?

Maintain, at all costs, religious freedom. Keep from these schools all possibility that they shall be subject to political control or liable to any form of exploitation. State controlled religious instruction is a short way to state ecclesiasticism.

And yet, without modifying our independence, it is important to keep the two schools close together in the consciousness of children in order that there may be real unity in their educational experience. Schedules can be closely coördinated; school customs can be followed and school standards observed, so that children shall think of religion as on the same level of importance, at least, as the other elements of education.

Fourth.—The danger of wreck on sectarian divisions. Whenever the work of religious instruction is seriously undertaken two facts appear: that, at least, for large groups of Christian churches, there are no essential differences in the school experience of children; and, next, the week-day schools are too large an enterprise for churches to undertake separately. Certain other considerations will appear to thoughtful persons, such as that it is always unfortunate to make children conscious of any kinds of divisive groups, that a unified, common plan for all children is most likely to win hearty community support and coöperation, and that a common experience of religious training for all children would be the very finest and most effective kind of preparation for their future religious coöperation and unity.

Surely we must hope for a united religious life, for a Christian church that stands and works together; in that case we must regard as most unhappy any plans that would accentuate in children

divisions along religious lines. A common religious experience for all children will develop sympathy, coöperation and faith in a continuous common religious life for all.

Coöperation is the keyword. But coöperation is more than a word; it is a way of working; essentially it is the practice of the life of a Christian society. The week-day school is an opportunity for many churches together to demonstrate that they can practice Christianity. Coöperation is possible when major purposes control. The minor purposes are not abandoned; they are prevented from frustrating the major ones. The major purpose is that all our children shall have full opportunity to learn the religious way of life; the minor purpose that is likely to hinder is that children shall be loyal to our own particular group or organization. The week-day school will be a touchstone for many a church, a test of whether the Kingdom of God or the local institution is the all-important consideration.

If our particular views are of sufficient importance to separate us from others they are sufficiently important to make us provide for teaching them; they lay on us obligations to provide teachers and means of teaching in addition to the general schools of religion. This teaching will be the duty of pastors and other persons, selected in each church for that particular task. It will not be the duty of the school provided for all, nor need it in any way interfere with the work of that school.

Keep the major purposes steadily in view. The price of cooperation always comes high, but the prize is higher yet.

Can the price of coöperation come too high? Yes, when it defeats the major purpose. With all our emphasis on united schools we have to reckon with situations in which fair and broad-minded persons must, in all good conscience, cease to coöperate. That would be the case when particularist and divisive teachings prevail in these schools, when they become the instruments of sectarians or of those who are more zealous for their views than for religion. The most difficult problem for the school of religion is to develop a curriculum upon which all good people will agree. That cannot be done by the discovery of any irreducible minimum of doctrine. Unity does not lie in any common creed.

If the week-day school seeks to found its curriculum upon any common creed it will have to reduce that creed to a meaningless minimum. But the curriculum is not, or should not, be one of creed, but rather one of purpose. Its starting point is not a series of doctrinal formulæ. It is concerned with lives and is directed toward the life of a religious society. It seeks, not that

children shall be able to repeat definitions of God, but that they shall discover for themselves ideals and definitions of life and be so guided that they shall love God and live as his children. Churches may teach their differing interpretations; but it is for this common school to develop a common and commanding purpose, that of doing the will of God in a loving society.

To some it may seem to be impossible to avoid the sectarian difficulty, and that, at the best, we shall have several schools, each conducted by a group of churches, as e.g., the orthodox, the ritualistic, and the liberal groups. That may be the case. It will be the case if we are controlled by lesser aims or if control falls into the hands of narrow-minded persons. Those who stand for freedom of faith are not likely to submit their children to bondage; and those who believe in the liberty of light and truth cannot yield their children to superstition.

But we must hope for better things and seek to realize them. Perhaps the first step is to rid our minds wholly of the thought that it is the purpose of these schools to make Baptists, or Methodists, or Presbyterians, or Unitarians. Let each church, separately, take care of that. Are we concerned dominantly with this: that the children to-day, the society of to-morrow, shall make a religious citizenship? Then let the school be directed to this single end that children shall form the purposes of a religious society. They are not to be concerned, so far as this school teaches them, with the relations of Moses to the Pentateuch, but with the ways by which they and all men may do the will of God. The ways of that life they can learn; are we ready to teach them? Is our prayer for the kingdom of God more to us than our separating opinions?

But it will be better that each group or even each church shall conduct its own school than that the community school be the arena of doctrinal strife and the football of fighting ecclesiastical teams. Separate church schools are not only vastly better than no schools at all, they are better than schools which train children in strife. Better separate schools in mutual self-respect than syndicated schools in bitterness and controversy. Whatever we do for children we dare not make our religion mean just so many barriers and stumbling blocks in the way of their brotherly relations with other men.

CHAPTER XV

THE CURRICULUM

THE temptation is almost irresistible to turn to discuss the principles of making a curriculum for this school, to point out the peculiar opportunities offered for abandoning the traditions of Sunday-school curricula and the opportunity, in this new venture, to organize a course of experience in the religious life, instead of a course of instruction about religion. But this is a book of practical methods, particularly recounting what has been done, and theory must be left to others.

Yet this must be said, for the sake of all contemplating week-day instruction: all curricula must be tested by several simple principles. These are: *First,* the purpose of the school will determine the curriculum; *Second,* the curriculum must be conceived in terms of the active experience of children; it must be a way of guiding their experience; *Third,* it must develop, move forward with their development; *Fourth,* its content and method must be determined by the known processes under which children do come to know, and love and effectively will the life of a religious society.

CURRICULUM GUIDANCE

These considerations lead naturally to the statement of certain fruits of practical experience. *First,* every school or school system needs a committee on curriculum. This should be composed of persons of trained educational expertness. *Second,* the curriculum should be under constant observation and testing; every school or school system needs the services of an expert supervisor who can understand what is happening with children as they are led through the course of study. *Third,* pupils should contribute their guidance, not simply by expressing their preference for subjects of study, but by exercising their growing powers of democratic group control, in determining the purpose, the projects of group activity. *Fourth,* every Board should become thoroughly familiar with all the material of curricula now in use in schools, especially with advance experiments in this field.

SOME PROBLEMS

Before examining the curricula in use certain difficulties, common to all communities, must be faced. First, *relations to the curriculum of the Sunday school.* The temptation is to simply duplicate the work of the Sunday class in these week-day classes. That is a serious mistake; it is a waste of time if the work on Sunday has any value at all; it complicates the schedules of community schools; the week-day schools have a different grouping of children, including many others than those in the Sunday schools; and the lessons of the latter have not been planned for the type of teaching and the grade of teachers in week-day work. The week-day course should be independent, having only such relations as, for example, separate courses have in the public schools.

But one form of relationship is possible; the Sunday school may furnish a most desirable opportunity for the training of larger groups in worship, and for any special instruction which the day school cannot or does not give.

Second, *relations to the public-school curriculum.* (1) The public school has no control over the content of instruction; (2) but it has the right to insist that in method, in standards of teaching the week-day work shall measure up to its own; (3) frequent conferences of teachers and administrators will always be helpful.

We turn now to consider the courses that are in use, or have been especially prepared for the use of week-day schools.

I. THE ABINGDON WEEK-DAY SERIES

The Results of Five Years of Experimental Work in the Schools at Gary, Indiana; Van Wert, Ohio, and at Other Places

The series is planned on the basis of a church-school year running approximately parallel with the public-school year. The lessons for each year provide material for from thirty-two to thirty-six weeks. Correlations are maintained with the public-school curriculum and with that of the church. The subject-matter has a variety of biblical content, and also freely draws from literature, biography, nature and life.

Beginning with the kindergarten and continuing to the age of nine, one book is provided for each year; from the age of nine, each text deals with one central theme, and two texts, each covering one semester of lessons, are provided for each year.

PRE-SCHOOL AGE

Birth to School Age—

THE MOTHER-TEACHER OF RELIGION (Material for the earliest lessons in religion in the home. Stories, songs and hymns, prayers, pictures, lessons, games. Brief discussions of methods in first religious impressions). *Anna Freelove Betts.*

Age 4-5, Kindergarten—

THE BEGINNERS BOOK IN RELIGION (A Teacher's Manual of Kindergarten Lessons for the church school). *Edna Dean Baker.*

SONGS FOR THE LITTLE CHILD (Simple songs for children in kindergarten Lessons for the church school). *Edna Dean Baker.*

THE ELEMENTARY SCHOOL

Beginning School Age to 11, Grades I-VI—

A FIRST BOOK IN HYMNS AND WORSHIP (Songs and hymns and brief rituals of worship adapted to children below twelve). *Edith Lovell Thomas.*

Age 6, Grade I—

A FIRST PRIMARY BOOK IN RELIGION (Planned to lead a child to a religious interpretation of his world. God in nature, in the home church, and everyday life). *Elizabeth Colson.*

Age 7, Grade II—

A SECOND PRIMARY BOOK IN RELIGION (Planned to broaden and enrich the child's concept of God and of Jesus. Cultivation of the earlier virtues). *Elizabeth Colson.*

Age 9, Grade IV—

TALES OF GOLDEN DEEDS (Stories from the Bible and other sources used to teach lessons of religion through the child's love for the heroic). *Dorothy Donnell Calhoun.*

Age 10, Grade V—

A TRAVEL BOOK FOR JUNIORS (Journeys in Palestine and other lands of special religious interest, including centers of modern missionary activity). *Helen Patten Hanson.*

Age 11, Grade VI—

THE RULES OF THE GAME (Discussion of everyday life and duty under religious ideals of personal responsibility for conduct and character). *Floyd W. Lambertson.*

FOLLOWERS OF THE MARKED TRAIL (Material, chiefly biblical, on great leaders). *Nannie Lee Frayser.*

JUNIOR HIGH SCHOOL

Age 12, Grade VII—

TRAINING THE JUNIOR CITIZEN (Handbook for Leaders and Teachers of Boys; Program and Materials for training American ideals). *Nathaniel F. Forsyth.*

THE GEOGRAPHY OF BIBLE LANDS (Biblical geography from the modern historic, social and economic point of view; to give the pupil a sympathetic and intelligent background of the peoples and places in biblical narrative). *Rena Crosby.*

Age 13, Grade VIII—

LIVING AT OUR BEST (Applies the religious motive to daily living in matters of health, work and recreation, achievement, thrift, service, good-will, and happiness). *Mable Hill.*

Age 14, Grade IX—

HEBREW LIFE AND TIMES (Historical lessons on the social, economic, political, and religious life of the Hebrews, to emphasize their ethical and spiritual ideals and to reveal the Hebrew foundations of Christianity). *Harold B. Hunting.*

Age 14, Grade IX—Cont.—

LIFE AND TIMES OF JESUS (A narrative study of the life of Jesus, stressing both his teachings and the significance of his human relationships in furnishing modern standards and ideals). *Frederick C. Grant.*

WHEN WE JOIN THE CHURCH (Lessons preparing for church membership, what the church is, its great past, its present achievements and program. How the church serves its members and what it expects in return, arranged for adaption by different churches). *Archie L. Ryan.*

II. WESTMINSTER AND KEYSTONE LESSONS

The Presbyterian Board publishes, quarterly, outlines of lesson material supplementary to the "departmental graded lessons" for the Primary, Junior and Intermediate Departments. They are designed for teachers, and each lesson contains suggestions on memory material and on hand-work. These lesson quarterlies may be regarded as a useful temporary expedient to be used by schools which keep the week-day work closely correlated to the Sunday lessons and which have not prepared or cannot yet use special lesson courses.

The Baptists are following the plan of the Presbyterians, just described, in adopting departmental lessons based on a Sunday-school course.

These plans must prove unsatisfactory for they simply patch together old lesson material prepared for a different type of school and are not conceived in educational terms.

III. CHURCH OF ATONEMENT, NEW YORK CITY

(Evangelical Lutheran)

The aim: Keeping the Child constantly in mind, there is one aim expressed in a threefold way, which the Church of the Atonement keeps to the fore in her week-day classes:

1. To foster a growing *Love for Christ,* and His Teachings.
2. To develop *Loyalty* and *Love* for the *Church,* her History and Her Teachings.
3. To assist the Children in *Living* the *Christian Life* each day.

Kindergarten—Saturday 9:30 a. m.—8½ years and under.

Bible Stories.
Drill on three parts of Catechism, without meaning.
Morning and Evening Prayers.
Kindergarten Games and Songs with Christian idea predominating.
Hymns.

Bible Reading—Monday, 4 p. m.—8½ to 9½ years. Division B.
9½ to 10½ years. Division A.

Children's Bible Reading—Old Testament.
Children's Bible Reading—New Testament.
Drill on three parts of Catechism, without meaning.
Prayers.
Hymns—Commit five in each Division.
The Church Service begun.
Memory verses.

Intermediates—Wednesday, 4 p. m.—10½ to 11½ years. Division B.
11½ to 12½ years. Division A.

Bible Biography in "Hero" stories—Old Testament.
Bible Biography in "Hero" stories—New Testament.
Drill on three parts of Catechism, with meaning.
Hymns—Commit five in each Division.
Prayers—Morning, for Peace, Church, and Table.
The Church Service completed.
Biblical and Church Festivals begun.
Books of Bible memorized.
Church attendance and oral report of Sermon.
Memory verses.

Preparatory—Thursday, 4 p. m.—12½ to 13½ years.

Books of Bible studied in connection with story, geography, etc.
Maps. Jerusalem—Temple.
Text hunting.
Memory verses.
Review of entire Catechism and drill on fourth and fifth parts.

Church Year.
Review of 25 Hymns learned in lower grades.
Church attendance and written report of Sermon.

Confirmation—Tuesday, 4 and 7:45 p. m.—13½ years and above.
Friday, 4 and 7:45 p. m.
Explanation of Catechism with Scriptural Proof and Support.
Biblical and Church Festivals.
Church Year Completed.
Church furniture, architecture and symbols.
Memory verses.
Church attendance and written report of Sermon.

Biblical and Modern Missions are emphasized in each grade; also outstanding facts in Church History and important events in the lives of Christian Leaders are stressed to those in advanced grades.

Written tests are conducted at given times in those grades where it is practical and to an advantage.

Post-Confirmation.
Class organized with special reference to further developing Christian Life and Service.
Teacher-training Course in connection with Sunday school—a two-year course.
Bible Study in groups—Course to be determined.
Practical Inner Mission work.
Leadership Training Class—To develop special leaders in church work. Meeting every Wednesday, 9 p. m.

IV. FIRST LUTHERAN CHURCH, DAYTON, OHIO
SUMMER SCHOOL

The curriculum of this school should be studied in the light of the full report of the work of the school grade, given in Chapter X.

Kindergarten—

8:30—Prayer. Salute to the flag. Good morning songs. Memory verses. Bible Study.
9:00—Rest period.
9:10—Table period.
9:45—Marching period.
10:00—Recess.
10:10—Story period. Memory work. Psalm 23.
Kindergarten Source of Books:—
"A Course for Beginners in Religious Education," Mary E. Rankin (Scribner's).
"The Sunday Kindergarten," Carrie Ferris (The University of Chicago Press).

Grade 1—

8:30—Prayer. Bible study:—Sheep stories. Baby stories. Children stories. Animal stories.
9:30—Memory work.
Ten Commandments. Psalm 23. St. Matthew XIX:14.
9:45—Recreation period.
9:55—The Assembly: a. Devotional period.
b. Study of Hymns.
10:35—Mission Study:
"Children of Mission Lands"—Indians and Eskimos.
11:05—Games.
11:30—Dismissal.

Grade I, Source Books:—

"Graded Bible Stories," Mutch (Christian Nurture Press).
"Five Little Strangers" (American Book Co.).
"Mission Children," books 1 and 2, Griggs (American Baptist Publication Society).
"All Around the World" (Silver, Burdett & Co.).

Grade 2—

8:30—Prayer. Bible Study:—Stories of Good People. Stories of the House of God. Stories about prayer. Stories about giving.
9:30—Memory work.
Ten Commandments. Psalm I. St. Matthew V:1-2.
9:45—Recreation period.
9:55—The Assembly: a. Devotional period.
b. Study of Hymns.
10:35—Mission Study:
"Children of Mission Lands"—Japanese and Chinese Children.
11:05—Games.
11:30—Dismissal.

Grade 2, Source Books:—

"Graded Bible Stories," Mutch.
"Little People of Japan," Muller (Flanagan Co., Chicago).
"Mook," Seitz (Central Committee on the United Study of Foreign Missions).

Grade 3—

8:30—Prayer. Bible Study:—Kinsman stories. Brother stories. Parent and children stories. Jesus and his friends.
9:30—Memory work:
Ten Commandments. Psalm 24. St. Matthew V:1-12.
9:45—Recreation period.
9:55—The Assembly: a. Devotional period.
b. Study of Hymns.

10:35—Mission Study:
"Heroes of Modern Missions" (selected).
11:30—Dismissal.

Grade 3, Source Books:—

"Graded Bible Stories," Mutch.
"Heroes of Modern Missions," Chipman (American Baptist Publication Society).
"Child Life in Japan," Ayrton (D. C. Heath & Co.).

Grade 4—

8:30—Prayer. Bible Study:—Brother and Friend stories. Parables of Jesus. Wilderness tales. Tales of the Judges.
9:30—Memory work.
Ten Commandments. Psalm 8. St. Matthew V:1-12.
9:45—Recreation period.
9:55—The Assembly: a. Devotional period.
b. Study of hymns.
10:35—Mission Study:
"Heroes of Modern Missions"—Chalmers, Heyre, Grenfell and others.
11:30—Dismissal.

Grade 4, Source Books:—

"Graded Bible Stories," Mutch.
"Tales of the Labrador," Grenfell (Houghton, Mifflin & Co.).
"Adrift on an Icepan," Grenfell (Houghton, Mifflin & Co.).
"Dr. Luke of the Labrador," Duncan (Revell Co.).
"Missionary Heroes of the Lutheran Church," Wolff (The Lutheran Publication Society).
"Men of Mark in Modern Missions," Grose (American Baptist Publication Society).

Grade 5—

8:30—Prayer. Bible Study:—Primitive hero tales. Tales of true heroism. Tales of Kings and Prophets. Tales of Queen Esther.
9:30—Memory Work: Ten Commandments. I Corinthians XIII. Books of the Bible.
9:45—Recreation period.
9:55—The Assembly: a. Devotional period.
b. Study of hymns.
10:35—Mission Study:
"Life of John G. Paton." "Story of Lutheran Missions."
11:05—"The Story of Our Bible," Hunting (Scribner's).
Dramatization of Bible Stories.
11:30—Dismissal.

Grade 5, Source Books:—
"Graded Bible Stories," Mutch.
"Life of John G. Paton."
"Men of Mark in Modern Missions," Grose.
"The Telugu Mission," Drach and Kuder (The Lutheran Publication Society).
"The Story of Our Bible," Hunting (Scribner's).
"The Dramatization of Bible Stories," Miller.

Grade 6—

8:30—Prayer. Bible Story:—The Patriarchs—Abraham, Isaac, Jacob, Joseph. Moses, the Leader.
9:30—Memory Work:
Ten Commandments. Psalm 103. I Corinthians XXIII.
9:45—Recreation period.
9:55—The Assembly: a. Devotional period.
b. Study of hymns.
10:35—Mission Study: "Life of David Livingstone."
11:05—"The Story of Our Bible," Hunting.
11:30—Dismissal.

Grade 6, Source Books:—
"Graded Bible Stories," Mutch.
"Heroes of the Faith," Gates (Scribner's).
"Life of David Livingstone," Blaikie.
"Life of David Livingstone," Golding.
"Boys' Books of Exploration," Jenks.
"Price of Africa," Taylor.
"The Story of Lutheran Missions."
"The Story of Our Bible," Hunting.
"The Dramatization of Bible Stories," Miller.

Grade 7—

8:30—Prayer. Bible Study:—Judges and Kings.
9:30—Memory Work:
Ten Commandments. Romans XII.
9:45—Recreation period.
9:55—The Assembly: a. Devotional period.
b. Study of hymns.
10:35—Mission Study:
"Up from Slavery," by Booker T. Washington.
11:05—"The Story of Our Bible," Hunting.
"Dramatization of Bible Stories."
11:30—Dismissal.

Grade 7, Source Books:—
"Graded Bible Stories," Mutch.
"The Life of Paul," Stalker.
"The Story of Our Bible," Hunting.
"Up from Slavery," Booker T. Washington.
"Dramatization of Bible Stories," Miller.

Grade 8—

8:30—Prayer. Bible Study:—"Life and Work of Christ."
9:30—Memory work:
Ten Commandments. Psalms 19, 23, 24, St. Matthew V:1-12. I Corinthians XIII. Books of the Bible.
9:45—Recreation period.
9:55—The Assembly: a. Devotional period.
b. Study of hymns.
10:35—Mission Study: "Labrador Doctor"—Wilfred T. Grenfell.
11:05—Church History. "Life and Work of St. Paul."
Dramatization of Bible Stories.
11:30—Dismissal.

Grade 8, Source Books:—

"Stories of Ancient Nations," Westermann.
"Life of Christ," Stalker.
"Life of Paul," Stalker.
"Labrador Doctor," Grenfell.
"Dramatization of Bible Stories," Miller.

High School—

8:45—Prayer. Bible Study:—"The Life of Christ" and "Manhood of the Master," by Fosdick, will be used as texts.
9:45—Dismissal.

High School, Source Books:—

Stalker—"Life of Christ."
" "Imago Christi."
" "The Trial and Death of Jesus."
Burgess—"The Life of Christ" (University of Chicago Press).
Littlefield—"The Life of Christ" (International).
David Smith—"In the Days of His Flesh" (Doran).
Knight—"On the Way to Bethlehem."
Gilbert—"Life of Jesus" (Macmillan).

V. HYDE PARK, CHICAGO

Planned for ten weeks: one hour a week.

Group A—Children of Grades One and Two (Ages: about six and seven).

(1) Expressional Work: The reproduction of the stories by drawing, dramatization, sand-table work, etc.
(2) Bible stories taken from the Old Testament: two or three story units.
(3) Memory Work: Hymns—"For the Beauty of the Earth" and "Can a Little Child Like Me?"

Group B—Children of Grades Three and Four (Ages: about eight and nine).

(1) Class Work:

(a) The Lord's Prayer and one other prayer.

(b) Hymns: "The King of Love My Shepherd Is," "O Beautiful for Spacious Skies."

(c) Bible Passages: Proverb 6:20-22; Luke 10: 30-37; Psalms 23, 24; Matt. 5:1-12 (King James Version).

(2) Story Work: A study of five leading Old Testament characters: Joseph, Moses, Ruth, David and Daniel. (Two periods on each one: 1st and 6th periods on the first character, etc.)

Group C—Children of Grades Five and Six (Ages: about ten and eleven).

(1) Class Work: Same as for Group

(2) Ten Stories of Jesus, e.g.:

1. The Child Jesus.
2. The Beginning of His Work (Baptism, Temptation, or First Disciples, etc.).
3. The Rich Young Ruler.
4. The Sermon on the Mount.
5. One of the Parables.
6. Jesus and the Twelve.
7. Jesus Encountering Opposition.
8. The Last Week of His Life.
9. His Trial.
10. The Easter Message.

Group D—Children of Grades Seven and Eight (Ages: about twelve and thirteen).

(1) Ten Lessons on "Jesus's Way of Behavior."

(2) Memory Work:

(a) Same hymns as above.

(b) Bible passage: 1 Cor. 13 (Amer. Rev. Version).

VI. DAILY VACATION BIBLE SCHOOLS

This material has been selected by the Curriculum Committee of the National Conference of Presbyterian Daily Vacation Bible Schools for all standard schools.

I. Bible Lessons.

1. Kindergarten.

Kindergarten Manual—First Series, "Listening to Our Heavenly Father," by Florence H. Towne.

Kindergarten Manual—Second Series, "Talking to Our Heavenly Father," by Florence H. Towne.

2. Primary (ages 6, 7, 8).
   "Homes and Highways of Childhood."
   "Twenty-nine Bible Stories," Limouze.
3. Junior (ages 9 and above).
   "The Life of Jesus and How We Should Live," Jackson.
   "God and Child Life," Arthur H. Limouze.
   "Discoverers of a New America."

(A school beginning work this year should use the Bible material first named in each department. A two years' course is provided in the Kindergarten and a three years' course in each of the other departments.)

II. Habit Talks.
1. Kindergarten. Suggestions in the "Manual."
2. Primary and Junior.
   "Ethics for Children," Cabot.

III. Mission Study.
1. Kindergarten. Suggestions in the "Manual."
2. Primary and Junior.
   "Children's Missionary Story Sermons," Kerr.

IV. Craft Work.
1. Kindergarten. Suggestions in the "Manual."
2. Primary and Junior.
   "A Manual of Craft Work."

V. Memory Work. Primary and Junior.
Leaflet "Memory Work for the Daily Vacation Bible School."

SELECTING TEXT-BOOKS

There will be many schools which, for many reasons, must adhere at the beginning to the traditional method of arranging a curriculum, that is, by the selection of text-books. This will be the case where (1) teachers, or supervisors, have been trained to think of the curriculum from the knowledge-content point of view; (2) where the schools have been organized solely to meet the demand for more biblical information; (3) where time and opportunity is lacking to plan or organize an articulated scheme of class training. Further, definite courses will still continue to find their centers in schemes of instruction; at least, it will be some time before the newer ideals of the curriculum make any large number of teachers and classes more largely independent of text-books, and, even then, they will have to contend with the text-book expectations of the public.

In beginning the work of a school the committee on curriculum will, in many cases, begin its work by asking, What text-books are now available? For their guidance the following analyses of

complete courses now in use in church schools is offered. With the exception of the one mentioned first, all these are designed for Sunday schools: in some instances the same course will be followed in both week-day and Sunday schools, in the manner already described. But it will not be difficult, and it will usually be found advantageous, given one course in the Sunday school, to select another, or parts of others which will articulate with the work in the Sunday school.

First, to mention a book which will be found useful in all the lower grades, and can be made the basis of a course or courses covering a year, or running parallel to other courses: "Graded Bible Stories," by W. T. Mutch (Christian Nurture Co., Ripon, Wisconsin).

*The Abingdon Series.**

This is described in detail at an earlier part of this discussion of curriculum. At the time of writing it is the only attempt to provide a special, complete series for week-day schools. If it continues to be subject to full experimentation, observation and wise adaptation to modern educational principles it is likely to be the readiest and simplest solution of the problem of the committee on curriculum. In no case can any committee afford to plan its work without examining this material.

The Completely Graded Series.†

Grade 1—"God the Loving Father and His Children."
Grade 2—"God's Loyal Children Learning to Live Happily Together."
Grade 3—"Jesus' Way of Love and Service."

The stories are grouped together according to their moral and religious teachings and follow in a measure the order of the Christian year. For example, the stories during the months of Thanksgiving, Christmas and Easter festivals are appropriate to the season. The aim of all the stories is to teach the child how to be a Christian in his own little world.

Grade 4—"Early Heroes and Heroines" (of the Bible).
Grade 5—"Kings and Prophets" (of the Bible).
Grade 6—"The Life and Words of Jesus."
Grade 7—"Christian Apostles and Missionaries."

The aim is to give the pupil a consecutive view of the history of his religion, and so to engage his activity as to secure first-hand study and use of the Bible.

* Send for outlines to The Abingdon Press, 150 Fifth Avenue, New York.
† Published by Charles Scribner's Sons, 597 Fifth Avenue, New York.

Grade 7—(alternative) "Heroes of the Faith."
The heroic and biographic interests centered about the great leaders.
Grade 8—"Christian Life and Conduct."

Planned to assist pupils to make the transition from the simpler conduct of childhood to that of young men and women as Christians.

The Constructive Series *

Grades 1-3—"Child Religion in Song and Story."
Three texts, with services, songs, prayers, responses, stories and handwork.
Grade 4—"An Introduction to the Bible."
Reading stories from Bible, planned to secure first-hand knowledge.
Grade 5—"The Life of Jesus."
Story of Jesus, from the hero point of view.
Grade 6—"Heroes of Israel" or "Old Testament Story."
Selected stories and characters from Old Testament (alternate books).
Grade 7—"Paul of Tarsus."
Story of his life, with object to inspire loyalty to a cause.
Grade 8—"The Gospel According to Mark" or "The First Book of Samuel."
Both examples of careful, close studies of a single book.

The International Graded †

Grade 1—"Bible Stories for Sunday School and Home."
To develop love, trust and obedience to God's power and care.
Grade 2—"Bible Stories for Sunday School and Home."
Follows first year with lessons to lead to child's expression of love, etc.
Grade 3—"Bible Stories for Sunday School and Home."
Develops above plan for older children.
Grade 4—"Stories from Olden Time."
Developing biblical interest by stories.
Grade 5—"Hero Stories."
Heroic persons, leading to Jesus and the apostles.
Grade 6—"Kingdom Stories."
Designed to indicate moral choices in conduct and society.
Grade 7—"Gospel Stories."
To present Jesus as example and savior and show way of Christian life.
Grade 8—"Leaders of Israel."
Ideals of heroic living.

* Published by The University of Chicago Press.
† Lesson material published by the different denominational societies.

*The Beacon Course.**

Grade 1—"God's Loving Care, or at Home in the World."
Original story material, from modern life and from the Bible.

Grade 2—"Living Together."
Includes hand-work. Aim: the simple habits of a right social life.

Grade 3—"Children of the Father."
Stories of men and women, in the light of their relations with God and their fellows.

Grade 4—"God's Wonder World."
Nature, our world and its spiritual beauty and meaning.

Grade 5—"The Clean, Strong Life."

Grade 6—"Heroic Lives."
Biblical and from other sources.

Grade 7—"An Heroic Nation."
The Old Testament story.

Grade 8—"The Story of Jesus."

THE CHRISTIAN NURTURE SERIES †

Grade 1—"Our Father's Gifts."
Nature stories and the child's Biblical stories.

Grade 2—"Trust in God."
The child's relationship to the life of trust.

Grade 3—"Obedience to God."
Connected to the Christian Year, on duties.

Grade 4—"God with Man."
Teaching the fundamental truths of the church.

Grade 5—"God's Great Family."
The child life of all the world; missionary.

Grade 6—"The Christian Seasons."
Following the course of the Christian Year.

Grade 7—"Church Worship and Membership."

Grade 8—"The Life of Our Lord."

Schools that are ready to forsake the curriculum based on biblical material and frankly to follow courses based on immediate life interests would do well to examine the series of text-books known as The King's Highway Series, published by Macmillan, and edited by Professors Sneath, Hodges and Tweedy. There are eight texts, one for each grade, with a rich variety of material in history, story and poetry on the natural interests and experiences of child life, all with a strong and definite religious purpose.

* Published by The Beacon Press, 16 Beacon Street, Boston, Mass.

† The Episcopal series, published by Morehouse Publishing Co., Milwaukee, Wisconsin (used as the text-books in the various demonstration week-day schools of The Protestant Episcopal Church).

CHAPTER XVI

VACATION SCHOOLS

I. THE RELIGIOUS DAY SCHOOLS

Historic Review.—These schools were designed and have been promoted and conducted to afford a daily, articulated plan for religious training for children during specific periods, particularly in the summer vacation. They owe their inception and development to the courageous, patient and sacrificial labors of the Rev. Howard R. Vaughn,* who relates the story of the early development of the organization as follows:

The organization for our week-day religious instruction was formed in 1898, though, owing to difficulties in securing teachers who were able and willing to try the work the first school was not held until the summer of 1900.

The object of the movement in its very inception was to provide a week-day school of religion with a teaching force equal to the very best in any system of education; with equipment of rooms and other school appliances, a school which should teach the Bible, home and foreign missions, church history, and church music.

For the first few years each school was continued six hours a day for a period of two weeks. The first regular sessions of a school was held in a Congregational Church on Truax Prairie, about five miles from Eau Claire, Wisconsin.

The first session had all the real elements of a real school with regular attendance, promptness, strict discipline and the close application of the pupils. The succeeding sessions were held in Elk Mound and a few other communities each year, steadily growing in numbers and efficiency.

To meet the growing needs the work has since been reorganized three times. In 1903 "The Bible Teachers Institute of Northwest Wisconsin" was organized in connection with the religious day school, with Prof. W. J. Mutch, then of New Haven, Conn., as principal

[NOTE.—The plan of daily summer schools for children, originated and promoted by the Rev. Howard R. Vaughn.]

* The Rev. Howard R. Vaughn, Urbana, Illinois.

lecturer and teacher in the institute. Although Prof. Mutch was connected officially only with the adult department his counsel was freely sought by the teachers of the religious day school, and for the next eleven years he was a valued counselor.

In 1904 Prof. Thomas H. Gentle, supervisor of practice in Platteville (Wis.) State Normal School, became practice teacher in the Bible Teachers' Institute and principal of the religious day school. Prof. Gentle remained four years in the work, and his coming was probably the greatest single event in the whole history of the movement. He inspired the teachers and management, gave them a much larger vision, and induced them to introduce the oral study method of teaching all pupils in the grades.

Although the fullest freedom has always been given to our fully trained and experienced teachers, yet the principles and methods introduced by Prof. Gentle have remained the groundwork of our system of instruction; we are indebted also to Prof. Gentle for another distinctive factor in our movement—the plan of practice teaching which he inaugurated. In this practice teaching all the different grades and various types of children were organized into classes and to their teachers were assigned different Bible lessons; one of these classes was daily taught before the rest of the teachers and this teaching exercise was followed by the most searching criticism. Every teaching point was gone over, its weakness and strength shown up, whether that particular type of lesson was best adapted to a class of the grade taught and whether the lesson was too long or too short. Very often several hours were spent in these critical exercises. This work was followed up for about ten years and from it we have evolved our methods and our curriculum.

Another event of great importance was the preparation of a graded series of lessons by Prof. W. J. Mutch. These were first used in 1910, and were based on the oral method introduced by Prof. Gentle. The lessons, first used for several years in typewritten form, were published in book form. The unification of all the departments of the school and the building up of a morale which always distinguished the movement, was a work made complete by Miss Murley, assistant in Dunn County (Wis.) Normal School, and Prof. W. H. Schulz, City Superintendent of Schools of Eau Claire, Wis. The work of the high school department was organized and given its present important place by Prof. Herbert R. Steiner of Stevens Point Normal School of Wisconsin. He brought to the work a splendid devotion and enthusiasm and during the six years he built up a strong and lasting department.

Our work was fortunate in drawing to it many educational leaders and teachers from Wisconsin and other States, who gave to it their splendid enthusiasm as well as their technical skill.

During the first six years of the organized life of the movement (1898-1903 inclusive) our difficulty was to secure well-equipped and

experienced public-school teachers. The plan of organized and everyday plain instruction in religion seemed to the teachers an impossibility. During the first few years, also, it was difficult to get the children. I went personally to the homes, often having to make half a dozen calls at a home. It is safe to say that during the first eight years of the work I made thousands of personal calls, and did the hand-to-hand personal work of persuading and building up a body of interest and conviction which was essential to a movement of this sort. The schools have been held in all sorts of communities, from the farming districts to the largest cities, and they are fully as well adapted to the one as the other. Last summer we held a school of six pupils where there was not a house in sight of the school building, in which our school was held. In that school we included the total enrolment of the public school for that district; on the other hand, we have had schools of more than 500 pupils with more than 20 teachers, in our school.

Special Function.—The Religious Day School, like the Vacation Bible School, affords a community an opportunity to demonstrate week-day religious instruction and training on an extensive scale through the summer vacation period.* In its application it had developed in smaller communities, as in villages, while the Daily Vacation Bible School has developed in the congested districts of cities. Such schools give children a regular daily program, through the morning hours, consisting of worship, memory work, biblical instruction, stories and dramatics.† They differ from the week-day church school or community school of religion in that they are short-term schools, not parallel to the public-school programs; that they are able to maintain continuous contacts, through a longer daily program with children, and that they have a much more carefully and fully developed curriculum than is at present the case with week-day schools in general.

Organization.—Enlisting the coöperation of a group of churches, or a body of especially interested citizens, a local committee is formed. This committee engages a Director, advising with the general organization through the President. The Director is employed on full time; he or she passes upon the fitness of all the teachers who are engaged. So far as possible local teachers

* Since there is an excellent book, dealing fully and in a very useful method with the details of organization and program of the "Religious Day Schools," only a short statement is offered here; those who seek further details should consult "The Vacation Religious Day School," by Hazel S. Stafford, Abingdon Press (1920).

† For another example of a daily vacation program see the chapter describing the work in The First Lutheran Church, Dayton, Ohio.

are employed, but only when they are qualified in education, special training and religious character.

The school usually lasts through two weeks, meeting six days a week, from 9 to 12, includes all the grades, kindergarten to high school. Teachers are assigned to one or two grades, dependent on the enrolment, all children in each grade being taught the same lessons. In the high-school department all grades are included in one department, and are taught as one grade. In schools of less than 60, more than two grades are given to each teacher, in which case the teacher subdivides the groups for class work.

The expense varies greatly according to local conditions,—readiness of coöperation, etc. In some communities more local teachers can be secured than in others. The first year teachers, especially local teachers, usually work for from $5.00 to $7.00 a week—the outside teachers always having all expenses paid in addition to salary. The cost of printing and the coöperation of the general organization for lessons, and other needed service depend entirely on local conditions. But the total cost of a school even for the first year will not be greater than the same number of pupils for the same number of days in a good average graded village school.

A school of 60 pupils or less would need at most three teachers and one local assistant; a school of 90-175, six or at most seven teachers, and one or possibly two local assistants.

The best way to *finance* the school is to put it in the church budget. This, however, cannot be done usually at first. A tuition fee of $1.00-$2.00 is requested of each family sending children; also a general membership of $1.00 each is sometimes provided. This money goes to the local work, but makes the contributor a voting member of the general organization and puts him on the mailing list. Sometimes each church participating in the school gives a Sunday offering; often all those churches unite in a union meeting and secure a special offering, but usually it is necessary to secure personal subscriptions to meet expenses.

*Program and Curriculum.**—At 9:00 a. m. the school, with the exception of the kindergarten department, assembles a few minutes for devotions, after which each department passes out in order to their various rooms.

* Given in detail in "The Vacation Religious Day School," Stafford.

I. First Period—Grades 1-8 inclusive—Bible Lesson No. 1 from Prof. Wm. J. Mutch's "Graded Bible Lessons" (These lessons have been recently published at $1.50 and can be secured by writing Dr. Mutch at Ripon College, Ripon, Wisconsin) Two years.

High School: Bible lesson outlined by Prof. H. R. Steiner, Cashton, Wisconsin.

II. Second Period—Mission Lessons. Grades 1 and 2—Lessons based on text books. "Children of Mission Lands"—Two years' course.

Grades 3 and 4 Text Book—"Heroes of Modern Mission"—Two years' course.

Grades 5 and 6—Lessons based on John G. Paton's Autobiography: outlined by Miss Mabel Olson, Eau Claire, Wis. One year course, alternating the second year with lessons based on Blaikie's life of Livingstone. Lessons outlined by Miss Franc Wilkins, Eau Claire, Wis.

Grades 7 and 8. Home Missions; Mountain Whites: Lessons based on General Literature furnished by American Missionary Association —and other sources—One year course. Outlined by Mrs. Bird Hitchcock Frazier, Traverse City, Mich. Second year: The Negro: Lessons based on "Up from Slavery."

High school: First year: An intensive study of one Mission field followed by two years comprehensive study of the history of modern missions. Lessons outlined by Prof. Steiner.

III. Third Period: At 10:45, immediately following recess the school assembles for daily worship and the assembly period. The assembly period is used for instruction in singing some of the selected standard hymns, also for drill in repeating in concert both hymns and scripture.

IV. Fourth Period—Grades one and two: Bible Lesson number two, selected from Miss Palmer's "A year of Sunday School Lessons for Very Young Children," two years' course.

Grades 3 and 4—Bible Lesson number two, selected from Miss Chamberlin's "Child Religion in Song and Story"—two years' course.

Grades 5 and 6—A two years' course of instruction in "How to Use the English Bible," prepared by Miss Mabel Olson.

Grades 7 and 8: Church history: Lessons based on "Beacon Lights of Church History" and other sources. Outlined by Mrs. Frazier.

High School: Text Book: "History of the Bible," by Prof. Mutch.

V. Fifth Period—All departments use the fifth period for memorizing selected passages of scripture and standard hymns.

The note books are freely used in all departments: Also pictures are used for pasting in all excepting the high-school department. The lesson periods in the lower grades are subdivided according to the needs of the children, also physical exercises are interspersed. Most of the instruction below the high school is the oral, story method. Each pupil must be held strictly responsible for the lesson. The schools seldom show an average of less than 75 per cent standing.

II. DAILY VACATION BIBLE SCHOOLS

These schools, conducted during the summer vacation period, are another type of continuous, intensive religious training. They are promoted through the various denominational boards; the Presbyterian church had 205 such schools during the year 1919; upwards of a thousand were held in the United States. Schools are conducted daily, usually for from four to six weeks, with sessions of about two and a half hours. The following "standard for a Presbyterian Vacation Bible School" will indicate the scope of these schools in all church communions.

"1. A school definitely under the auspices of the Church or Presbyterial Committee. (Note: A school conducted jointly with other denominations or under the auspices of interdenominational associations, but with a Presbyterian Church or committee having joint control of program, conduct and leaders and meeting the requirements of our Presbyterian standards, shall be considered a standard school.)

"2. Conducted for a minimum of twenty-four days in five weeks and at least twenty standard program teaching days, two and one-half hours each, exclusive of enrolment, commencement and outing days.

"3. A standard program day shall consist of not less than two and one-half hours, including devotional period, music instruction period, Bible memory period, Bible story or lesson manual work.

"4. A standard school shall give a definite course of Bible lessons. (We recommend the courses outlined by the Curriculum Committee of the National Conference and published through the Presbyterian Board of Publication and Sabbath-School Work. If other courses are chosen they must be approved by the Curriculum Committee of the Presbyterian National Conference of the D. V. B. S.)

"5. The standard school shall use a standard form of enrolment card to include name, address, age, father's nationality (race, by language, of mother), parents' church, day school (public or parochial) and Sunday school attended.

"6. The standard school shall forward a standard final report blank compiled from enrolment card data."

A Suggested Program

9:00 to 9:15—Devotional Period.
9:15 to 9:30—Memory Work.
9:30 to 9:45—Music Period.
9:45 to 10:15—Bible Study.
10:15 to 11:15—Craft of Expressional Work.
11:15 to 11:40—Assembly. Habit Talk or Missionary Story.
11:45—Dismissal.

Many of these schools are conducted as joint enterprises by groups of churches. The programs vary according to the needs of communities. A series of schools conducted by the Hyde Park (Chicago) Council of Churches arranged their programs so that the grades were divided into three groups, the first group meeting in one church, the second in another, and the third in a third church, then all the grades gathered together at certain periods for play and dramatics.

Sources of Information.—Since this book seeks to specialize on the schools of religion held parallel to the public-school program, and there already exists a fair amount of material on vacation schools, the reader is referred, for further particulars of vacation schools, to the special secretary in charge of this work in each denomination board, and to: "Religious Education and Democracy," Winchester (Abingdon), pp. 121, 139, 223.

"Manual with Hymns, etc.," for Daily V. B. S. (International Association of D. V. B. S., 90 (Bible House, New York).
"Manual of Graded Bible Course".....Bible House, N. Y.
"Manual of Hand Work".....Bible House, N. Y.
"Manual for the Kindergarten," and other texts ..... Presbyterian Board
"A Handbook for the D. V. B. S.".....Presbyterian Board
"The Daily Vacation Bible School," Chappell.....Revell

CHAPTER XVII

SPECIAL WORK WITH HIGH-SCHOOL STUDENTS

WEEK-DAY religious instruction has been centered about the interests and needs of elementary children in by far the greater number of communities. But the need is not less when we come to the high-school years, and there are, in the experiments described, a few instances of specific provision for high-school courses. At the same time there has been developing a system, described below, which has enrolled large numbers of high-school students, which offers fairly satisfactory relations to public schools and which is capable of very easy adaptations to a system of week-day religious instruction.

This plan, originally designed to be followed in the Sunday schools, has in it nothing which makes it difficult to follow in week-day schools; in fact, it would seem that there would be very large advantages in adopting the system of accredited Bible studies as the basis of work, in week-day schools, for pupils of the high-school grade. This is done extensively in Toledo, Ohio. See Chapter IX.

THE ACCREDITED HIGH-SCHOOL BIBLE STUDY PLAN

This is a plan under extensive use, particularly in Colorado, North Dakota, Indiana and certain other states, which provides that any high-school student may earn from one to two of the fourteen units usually required for high-school graduation by the study of the Bible outside the school. This study must be, as a rule, in a course which has been approved by the state educational authorities, and under conditions of study which ensure that the work shall be of a grade equal to that which he would do in the regular high school. These conditions may be briefly stated:*

(a) *The Colorado Plan.* The Colorado plan is the outgrowth of the system conceived by the Rev. D. D. Forward, at Greeley, Colo., and first used in connection with the State Teachers' College. In November, 1913, the committee for the State Teachers'

* For full particulars see "School and College Credit for Outside Bible Study," by C. A. Woods (World Book Co.).

Association recommended that high schools should give credit for Bible study of corresponding grade, in Sunday schools which reach, in their classes, the standards of the North Central Association of Teachers in Secondary Schools; this credit was not to exceed one-fourth unit for each year's work. Under these conditions a four years' elective course of Bible study was prepared for use in Sunday schools and for high-school students. This system requires that the teachers of such classes must have at least an equivalent to the A. B. degree, and shall have special training in the subjects which they teach, that pupils shall be eligible to membership in an accredited high school, that churches shall provide such classes with separate rooms, freedom from interruption for at least forty-five minutes, desks for each pupil, blackboard, maps, and reference work. Credit is based upon forty recitations of forty-five minutes each for each year with a minimum of one hour of study to each lesson.

(b) *The North Dakota Plan.* This plan was suggested by Prof. Vernon P. Squires, of the University of North Dakota. The State High School Board authorizes a syllabus of Bible study. The students' work may be carried on privately or in special classes *outside the high school* in connection with Sunday schools. The classes may be taught by any pastor, priest, or other person. An examination is given at the time of the regular State examination, papers are marked by readers appointed by the State school board, and, to those who pass, credit is given to the extent of one-half unit out of the sixteen required for high-school graduation.

The approved syllabus contains no religious instruction as such. Professor Squires says: "Important as religious instruction is, we must not violate our fundamental American idea of the separation of Church and State. The justification of Bible study, so far as the schools are concerned, is found in the great value of a knowledge of scriptural history and literature as broadly cultural subjects. This idea must be constantly and consistently borne in mind and strenuously insisted on."

THE LAKEWOOD, OHIO, PLAN

For the past seven years courses in the Bible have been a regular part of the curriculum of the high school at Lakewood, a suburb of Cleveland. The course is elective, open to Juniors and Seniors; five recitations weekly are required, as in any other subject; the teacher must be a college graduate and a member

of the high-school faculty; the subject is taught as history and literature, with especial care to avoid the sectarian and dogmatic. Time has tested this work and, probably owing to the wisdom of the principal and the teacher of the Bible, this course has continued without offense or objection.

THE ACCREDITED HIGH-SCHOOL STUDIES

Under this plan a number of courses of study, including specific text-books, have been approved, some of them passed upon by school systems which have formally considered the plan, and others approved by a special commission appointed to study the curriculum.

The course of study will be determined by two considerations: the character of work which will be recognized as of academic grade and the requirements fixed by the colleges as to subjects for entrance. At this time a singular and serious difficulty exists in the fact that certain colleges will not accept any high-school work in Bible for entrance. Efforts are being made to secure recognition of Bible-study as at least on a level of value, for college entrance, with physiology for example. The college teachers of the Bible recommended the following requirements in high-school courses:

THE ENGLISH BIBLE

The requirements in the English Bible are based on the recommendations of a Committee of Fifteen Biblical instructors in the American Colleges and Secondary Schools.

(a) The epic narratives of the Old Testament: a knowledge of the chief characters and incidents presented in Genesis, Exodus, Numbers, Joshua, Judges, Ruth, 1st and 2nd Samuel, 1st and 2nd Kings and Daniel.

(b) The memorizing of some of the more notable passages of biblical prose and poetry.

(c) Hebrew history: from the Egyptian period to the destruction of the Jewish commonwealth in 70 A.D.; development of the life and institutions of the Hebrew people with some consideration for their contributions to human culture.

(d) Early Christian biography: the life of Jesus and his early followers; the parables of Jesus; the life of Paul.

(e) Introduction to the English Bible; how the Bible and its separate books came to be, and how they have come down to present time.

The Association recommended that the English Bible be rated as one point for college entrance.

A PARTIAL REPORT OF THE COMMISSION ON THE DEFINITION OF A UNIT OF BIBLE STUDY FOR SECONDARY SCHOOLS*

The Work of the Commission

1. To define in detail Biblical courses that will promote the religious as well as the intellectual development of the adolescent boys and girls and that may be offered for credit in secondary schools and as a college entrance unit.

2. To encourage the preparation of text books which shall conform to the required standards, and to indicate the important books of reference and equipment already available.

3. To establish standards of Biblical instruction and equipment which will insure efficient work in secondary, Church and Bible schools offering such work, and to perfect an organization that will insure the maintenance of these standards.

4. To correlate, in the light of experiments tried, the various methods suggested for extramural Bible study with a view to unity of purpose and similarity of practice so far as that is practicable.

The present report concerns itself chiefly with the first three of the above aims and is intended to present a concrete plan as a basis for detailed discussion and suggestions.

RECOMMENDATIONS

The commission recommends:

1. That in order to give a certain freedom of choice to stu-

* Members of the Commission: Robert L. Kelly, Chairman, Council of Church Boards of Education. Charles Foster Kent, Yale University. Laura H. Wild, Mount Holyoke College. Lavinia Tallman, Teachers College. H. Buehler, Hotchkiss School. Ira M. Price, University of Chicago. Herbert L. Willett, University of Chicago. Vernon P. Squires, University of North Dakota. John E. Foster, Iowa Board of Education.

Sub-Committee on Courses of Study: Charles Foster Kent, H. G. Buehler, Ira M. Price, Herbert L. Willett, Laura H. Wild and Lavinia Tallman.

Sub-Committee on Educational Standards and Supervision: Robert L. Kelly, Vernon P. Squires, John E. Foster, H. G. Buehler, Laura H. Wild and Lavinia Tallman.

This commission was appointed to represent and carry on work already initiated by the Association of New England Preparatory Schools, the Association of Biblical Instructors in American Colleges and Secondary Schools with the Middle Western Branch of that Association, the Religious Education Association, The Council of Church Boards of Education, The International Sunday School Association, the Commission on Christian Education of the Federal Council of the Churches of Christ in America, which includes in its membership numerous Sunday school and other Associations interested in Bible study, and local commissions or boards already established in thirty states.

dents of different faiths and to satisfy the demands of the various schools and colleges the following three courses of study be recognized as the suitable component parts of a college entrance unit, and that any two of these courses may be offered as the minimum requirement. Each course shall represent the equivalent of four hours' recitations per week for twenty (20) weeks.

The members of the Commission are convinced that two of these courses as outlined are fully equivalent to the standard college entrance unit, but any college so desiring may require all three courses.

COURSE I

NARRATIVES AND SONGS OF THE OLD TESTAMENT

As a concrete basis for study and examination the following literary units are suggested:

1. The Creation Stories. Gen. 1 and 2, Psalm 5.
2. The Serpent in the Garden, Gen. 3.
3. Cain and Abel. Gen. 4:1-160.
4. The Story of the Flood. Gen. 6:1-9:17.
5. Abraham the Pioneer. Gen. 12:1-17:27.
6. The Doom of Sodom. Gen. 18:1-19:29.
7. The Offering of Isaac. Gen. 22:1-19.
8. Finding a Wife for Isaac. Gen. 24.
9. Jacob's Deception. Gen. 25:27-34; 27:1-28:9.
10. The Deceiver Deceived. Gen. 29:1-30:43.
11. Jacob at the Jabbok. Gen. 31:1-32:32.
12. Joseph Sold by His Brothers. Gen. 37:1-36.
13. Joseph the Interpreter of Dreams. Gen. 40:1-41:57.
14. Joseph's Generosity to His Brothers. Gen. 42:1-44:34.
15. Joseph's Loyalty to His Family. Gen. 45-47.
16. Moses' Preparation for Leadership. Exodus 1-2.
17. Moses' Call to Deliver Israel. Exodus 3.
18. The Deliverance from Egypt. Exodus 11-12.
19. The Covenant at Sinai. Exodus 20.
20. The Report of the Hebrew Spies. Num. 13-14:25.
21. The Balaam Oracles. Num. 22:1-24:25.
22. Crossing the Jordan. Joshua 2, 3.
23. The Capture of Jericho. Joshua 6, 7.
24. Deborah's Battle Song. Judg. 4, 5.
25. The Sword of Jehovah and of Gideon. Judg. 6-8.
26. Samson the Hero of a Barbarous Age. Judg. 13-16.
27. The Idyl of Ruth. Ruth.
28. Samuel's Boyhood Training. I Samuel, 1-3.
29. Samuel's Discovery of a Leader. I Samuel 9, 10.
30. Saul's Election as King. I Samuel 11.
31. Jonathan's Achievement at Micmash. I Samuel 14.
32. David the Popular Hero. I Samuel 17, 18.

33. Jonathan the Loyal Friend. I Samuel 19, 20.
34. David the Outlaw. I Samuel 21-27.
35. Saul's Death and David's Lament. I Samuel 31, II Samuel.
36. Bringing the Ark to Jerusalem. II Samuel 6; Psalms 24.
37. A King's Treachery and Nathan's Parable. II Samuel 11; 12.
38. The Disloyal Son of a Weak Father. II Samuel 13; 1-18:33.
39. A Popular Declaration of Independence. I King 12.
40. Elijah's Protest Against Baalam. I Kings 17; 1-19:18.
41. Elijah's Defense of Popular Rights (Naboth's Vineyard). I Kings 21.
42. The Elisha Stories. I King 19:19-21; II Kings 2-9; 13:14-19.
43. The Young Prophet Isaiah. Isaiah 5, 6.
44. Jerusalem Delivered from Sennacherib. Isaiah 37; Psalm 46.
45. The Faith of the Exiles. Psalms 42; 43.
46. Daniel and His Three Friends. Daniel 1.
47. The Feast of Belshazzar, Daniel 5.
48. Daniel in the Lion's Den. Daniel 6.
49. A Message of Comfort to the Discouraged Exiles. Isaiah 4.
50. A True Servant of Jehovah. Isaiah 42:1-6; 52; 13-53; 12.
51. Nehemiah the Builder. Neh. 1, 2; 4:33-5:19; 7:1-3; 12:31, 32, 37-40, 43.
52. A Narrow-minded Nationalist. Jonah 1:1-2; 1; 3, 4.
53. The Nature of Wisdom. Proverbs 8.
54. The Source of Wisdom. Job. 28.
55. The Wonders of the Universe. Job. 38.
56. Youth and Old Age. Eccl. 11:9-12:8.
57. The Righteous Ruler. Psalm 72.
58. The Security of the One Who Trusts God. Psalm 91.
59. The Creator and Preserver of Man. Psalm 33.
60. God the Eternal. Psalm 90.

Aims:

1. In general to enable boys and girls to understand and assimilate the thought and to feel the beauty and the spiritual inspiration of those Old Testament masterpieces that appeal most strongly to their interests and needs.

2. To supply the geographical setting and the literary and cultural atmosphere required to understand each narrative and song.

3. To retell or dramatize each narrative, to trace the development of the thought in each song and to help the students to formulate the principles of life which each narrative or song sets forth.

Method:

1. The Biblical text used may be either the Authorized Version, the American Revised, the Douay Version, the Holy Bible

Translated from the Latin Vulgate, the New Translation of the Holy Scriptures issued by the Jewish Publication Society of America, or a standard modern translation, as for example, that of the Shorter Bible.

2. In narratives where two versions have been combined, it is desirable, for the sake of literary unity, to follow the older version, and therefore books giving only this simpler text are preferable as a basis for classroom work.

3. In general the same methods are to be employed in realizing the aims of this course as are followed with students of the same age in the study of English Literature. The main emphasis is to be placed on the mastery of the contents and on intellectual and spiritual inspiration rather than on the minute analysis of the literary form of each narrative and song.

COURSE II

HISTORY OF THE HEBREW COMMONWEALTH

Contents:

The political, social and cultural development of the Hebrew people from the Egyptian bondage to the destruction of the Jewish state by Rome.

Aims:

To give in form adapted to boys and girls a clear knowledge—

1. Of the physical and historical geography of Palestine and of the larger world in which the Hebrews lived and developed.

2. Of the leading races and of the intellectual and social forces with which they came in contact.

3. Of the important periods, characters and events in their history.

4. Of the ways in which their institutions, such as the family, the state, the Church and the school developed.

5. Of the gradual unfolding of those religious beliefs and democratic ideals that constitute the chief contributions of the Hebrews to the faith and civilization of mankind.

Method:

1. Definite daily assignments in a text book carefully adapted to the interests and mental capacity of the young student and largely biographical in method, in which unimportant data will be omitted, and the leading characters and events of the history will be made vivid, and each institution studied in the light of its social setting.

2. Special assignments to the Biblical sources and to selected books of reference.

3. Frequent papers, classroom discussions and tests.

4. The newer methods and standards of work that are maintained in the corresponding courses in European and American history.

COURSE III

LIFE AND WORK OF JESUS AND PAUL

Contents:

The development of Christianity from the Reign of Augustus to the persecution of Domitian.

Aims:

1. In general to give students such a vivid impression of the work and personality of Jesus and his early followers that they will spontaneously accept and apply his principles of living.

2. In detail to give a clear idea of the contents and nature of the records of the life work of Jesus and his early followers.

3. To study—

a. The geographical and historical setting of this work and the convictions and hopes in the minds of the people to whom they spoke.

b. Jesus' early home training and the home of John the Baptist.

c. The purpose and plan of Jesus' public activity.

d. The conditions which confronted him in Galilee and Jerusalem. His methods, his dauntless enthusiasm and the results of his work.

e. The events which led to his death and the facts underlying the Resurrection stories.

f. Jesus' chief teachings regarding the right relation between God and man, between man and his neighbor, each man's duty to society, the use of wealth and the essentials for true happiness.

g. The life of the early Christian communities at Jerusalem and Antioch.

h. Paul's personality and early training.

i. His conversion and the successive stages in his work.

j. Paul's chief social teachings.

k. The hopes and experiences of Jesus' followers during the last half of the first Christian century.

l. The contributions of early Christianity to human thought and civilization.

Methods:

In general the same as in Course II.

As a guide in this course the following outline is suggested:

A—Jesus

1. Extent and Power of the Roman Empire in Jesus' Day.
2. Little Palestine, and its Sad History.
3. The Religious Convictions and Hopes of Jesus' People.
4. Jesus' Early Home Training. Mk. 1-9; 6-3.
5. Boyhood Traits as Reflected Back from His Public Ministry. Mk. 6.2-4; 10.7-9; 9.36, 10.13-16. Lk. 2.41-50; 15.1-2, 10.
6. The Influence of John the Baptist upon Jesus. Mk. 1.1-11. Lk. 7.18-28a.
7. Jesus' Dedication to His Prophetic Work. Mk. 1.9-11. Lk. 4.1-13.
8. The Happy Beginnings of Jesus' Work. Mk. 1.14. Lk. 4.14a. Mk. 1.15. Lk. 4.16-22a.
9. His Contagious Enthusiasm for His Work. Mk. 1.16-20, 21-22, 27a, 28, 35-39; 6.6b-11, 30-34, 45-46.
10. His Care for the Needy. Mk. 1.23-26, 30-34, 40,45; 2.1-5, 11.12.
11. His Message of Joy and Helpfulness. Mk. 2.18-19, 21-22, 23-27; 3.1-4. Mt. 12.11-12. Lk. 15.
12. His Call for Men of Sterling Character. Lk. 6.12-13a. Mk. 3.14-19. Mk. 5.5, 7-12, 13-16, 20, 23, 27-28. Lk. 6.27-28, 31-36; 11.33-36; 14.25-35.
13. Jesus' Disgust with Mere Formalities in Religion. Mt. 5.20, 33-37; 6.1-4, 5-7, 16-18. Mk. 7:6-8. Mt. 15.13, 14a.
14. Discovering the Good in Other People. Lk. 6.37-38, 41-42, 39.
15. Absolute Sincerity in Religion. Mt. 7.15. Lk. 6.43-49; 11.37-44, 45-48, 51b-54. Mk. 12.38-40.
16. Jesus Clashes with the Teachers of His People. Lk. 11.19-20. Mk. 7.1-2, 5-9, 14-15. Mk. 3.23-30; 8.11-13, 15.
17. His Family and Friends Turn Against Him. Mk. 3.19-21, 31-35; 6.1-6. Mt. 10.34-39.
18. How Jesus Rose Above His Disappointments. Mk. 4.1-9. Mt. 13.44-45. Lk. 10.2-5, 11, 16, 21, 23-24.
19. His Optimism in Face of Great Odds. Mt. 13.24-30. Mk. 4.26-29, 30-32. Mt. 13.33.
20. Jesus Driven into Exile. Mk. 3, 6; 7.24, 31; 8.10-13, 27.
21. He Spurns Peter's Suggestions of Political Ambition. Mk. 8.27-30, 51, 33, 34-37; 9.1.
22. A Prophet's Mission and a Prophet's Doom. Mk. 9.2-4, 7-8. Lk. 9.30-32. Mk. 9.30-31a. Lk. 12.49-51.
23. Living for the Good of Others. Mk. 9.33-36. Mt. 18.4. Mk. 9.38-40. Lk. 11.27-28. Lk. 17.7-10. Mk. 10.35-44, 18.
24. The Fight for Nobility of Life. Mk. 9.43-50. Lk. 10.31-42; 13. 22-25.

25. The Sacredness of a Child's Faith. Mk. 9.42. Mt. 18.10, 14. Mk. 10.13-16.
26. The Spirit of Godlike Forgiveness. Mt. 18.15. Lk. 17.3-4; 9.51-56. Mt. 18.23-35. Mk. 11.25.
27. Wholehearted Devotion to God. Lk. 9.57-62.
28. How to Make Prayer a Vital Reality. Lk. 11.1-4; 18.9-14.
29. God's Thorough Understanding of All Human Need. Lk. 11.5-13.
30. Loyalty to Conviction. Lk. 12.4-7.
31. The Dangers of Wealth. Lk. 12.13-21; 16.19-31. Mk. 10.17, 19-27.
32. All Life Under the Sway of God. Lk. 12.35-40, 42-48; 16-10-13; 17.20-21. Mk. 13.28-32a, 35-36.
33. The Divine Love for the Wayward. Lk. 7.36-50. Mt. 11.28-30. Jno. 7.53-8.11. Mt. 21.28-32. Lk. 15.
34. Jesus' Appreciation of the Religion of Non-Jews. Lk. 10.30-37; 7.1-9.
35. His Sorrow over the Hardened Spirit of the Jewish Teachers. Lk. 14.15-24. Mk. 10.32. Lk. 19.41-44. Mt. 21.10, 11. Mk. 11.11, 15-19.
36 Jesus' Fight to Protect the Home. Mk. 10.2-12.
37. Jesus' Definitions of "Salvation" and "Real Religion." Mk. 10.17, 19-27. Lk. 19, 11-10. Mk. 12.28-34.
38. Jesus Sees the Hopelessness of His Nation under Their Present Leadership. Mk. 12.1-5, 9, 12. Mt. 22.1-10. Mk. 13.1-2.
39. The Heroic Death of Jesus. Mk. 14.32-42, 43-49a, 50, 53-61a, 15.1-5, 15-20, 21-32, 33, 37, 39-41.
40. The New Life Which Jesus Imparted to His Followers. Lk. 24.13-35. Jno. 1.4-5, 16-18; 3.16; 8.12; 10.10-11, 16; 12.24-25, 32; 13.34-35; Chap. 21.

B—Paul

1. Saul—Paul and His Early Life in Tarsus.
2. His Career as a Rabbinical Student and Persecutor of Heretics.
3. How Paul Was Won by Jesus. Gal. 1.10, 15-16; 2.7, 19-20; 4.6-7; 5.14; 5.22-24; 6.15-16. Acts 9.3-19a.
4. His First Work as a Disciple of Jesus. Acts 9.19b-31.
5. His Broader Work at Antioch and Galatia. Acts 13.1-14.28.
6. How Christianity became a World Religion. Gal. 2.1-10, 11-14. Acts 15.1-35. Gal. 2.15-21; 5.1-6.10.
7. The First Christian Churches in Europe. Acts 15.36-19.1.

8 to 10. Paul's Work for the Corinthian and Ephesian Churches. Acts 19.1-21.14. I and II Corinthians.

11 and 12. His Anticipations of Work in Western Europe. Romans.

13. His Disappointing Imprisonment at Jerusalem and Cæsarea. Acts 21.15-26.32.
14. To Rome as a Prisoner. Acts 27.1-28.16.

15. His Last Work in the Roman Prison. Acts 28.17-31. Philemon. Colossians. Philippians.

The Commission further recommends that as a desirable preparation for later Bible work, students between the ages of nine and thirteen—either in the home or the school—be directed and encouraged to commit to memory the following Biblical passages:

OLD TESTAMENT

1. The Ten Commandments. Exodus 20:1-17.
2. The Two Great Commandments. Deut. 6:4, 5 and Lev. 19:18b.
3. Ten Great Proverbs. (1) Prov. 16:3; (2) 29:11; (3) 16:32; (4) 16:8; (5) 15:7; (6) 15:1; (7) 16:18; (8) 26:27; (9) 11:25; (10) 14:34.
4. True Religion. Micah 6:8; Isaiah 58:5—9b.
5. The Two Ways of Thinking. Psalm 1.
6. The Psalmist's Decalogue. Psalm 15.
7. The Psalm of Trust. Psalm 23.
8. God's Message through His Works and Word. Psalm 19.
9. The Goodness of God. Psalm 103.
10. God's Rule on Earth. Isaiah 2:1-4.

NEW TESTAMENT

1. The First Christmas. Luke. 2:8-18.
2. Jesus' Love for Children. Matt. 19:13, 14.
3. A Universal Prayer. Matt. 6:9-13.
4. The Golden Rule. Matt. 7:12.
5. The Beatitudes. Matt. 5:3-12.
6. Ten Sayings of the Great Teacher. (1) Matt. 7:7, 8; (2) Matt. 7:1; (3) Luke 12:48b; (4) Matt. 6:1, 3; (5) Luke 6:38; (6) Mark 10:43b, 44; (7) Matt. 7:16, 17; (8) Matt. 6:21; (9) Matt. 5:44, 45; (10) John 15:13.
7. The Parable of the Good Samaritan. Luke 10:30-37.
8. Right Thinking. Phil. 4:8.
9. Paul's Song of Love. I Cor. 13.
10. The value of the Bible. II Timothy 3:16, 17.

EDUCATIONAL STANDARDS AND SUPERVISION

The Educational Standards and Methods of Inspection and Supervision will be determined for all schools subject to the jurisdiction of state inspections by the duly appointed state inspectors in the several states.

Colleges which admit by examination should apply for examination questions to the appropriate Entrance Examination Boards.

The colleges which admit to the freshman class by certificate from secondary schools not subject to the jurisdiction of state

inspectors and conducting work in accordance with the plan proposed by the Commission, will nominate to the Commission, acting in conjunction with the Council of Church Boards of Education, competent persons to serve as inspectors of these secondary schools and from the list so nominated by the colleges the Commission will designate the inspectors for each state. Wherever possible, these independent inspectors, who may be heads of departments of Biblical Literature and Religious Education, and others designated by the colleges, should relate their work to that of the state inspectors and admission boards.

These inspectors will investigate and report upon the following phases of work:

I. *Courses of Study:*

Which of the three courses of study proposed by the Commission are being caried out:

1. Narratives and Songs of the Old Testament.
2. History of the Hebrew Commonwealth.
3. Life and Work of Jesus and Paul.

II. *Teacher Qualifications:*

The minimum scholastic requirement is college graduation. The minimum professional requirement is one year's special training under conditions approved by the Commission on Biblical Literature and allied subjects, with observation and practice. The inspector will report also on the evidences of the teacher's fitness as indicated by such items as books read, courses taken, conferences and institutes attended. In individual cases the requirements of the college from which the credit is desired should be met in full. In general, class instruction should conform to modern standards in our best secondary schools.

III. *Class Rooms:*

Lighting, heating, ventilation and material equipment, including maps, charts, blackboards and furniture, should meet standard requirements in modern educational institutions.

The room should be separated from others by solid walls or sound proof partitions, and should provide not less than 15 square feet per pupil, the room under no circumstances being less than 12x12 feet.

The lights should come from the side or back; clear, light windows—not stained glass or half lights—are required.

The seats may be ordinary chairs with tables, all pupils facing in one direction, or regular class room seats with writing boards.

Equipment shall consist of modern maps of Palestine, preferably either those of the Palestine Exploration Fund Series, the

Kent-Madsen series, or the George Adams Smith Atlas. The school shall also possess Hasting's one volume dictionary of the Bible, and one blackboard at least 4x10 feet. Other desirable items are stereographic equipment and museums.

OTHER HIGH-SCHOOL COURSES

The text-book material is so rich and varied that one can only call attention to certain books which are especially suitable.

The Abingdon Series, for these years, includes texts on "The Geography of Mission Lands," "Training the Junior Citizen," "Vocations Within the Church."

The Pilgrim Press issued some years ago a very useful series including "Books of the Bible and Their Place in History," Hazard and Gowler; "The Life of Jesus," S. B. Stewart; "The Days of the Kings of Israel," Wood and Hall.

The Missionary Education Movement issues "Stories of Brotherhood," H. Hunting; "Making Life Count," E. G. Foster; "Men and Things," H. C. Atkinson.

These are suitable for use in week-day school because of their close contacts with reality and with modern life as young people see it.

The Association Press has certain texts which are useful for the upper grades: "Christianizing the Community Life," A. J. W. Myers; "A Life at Its Best," Edward and Cutler; "Life Problems," Doggett and Hall.

The University of Chicago Series includes certain excellent texts especially designed for high-school people and very well arranged for week-day work. They include:

"Problems of Boyhood," F. W. Johnson. On school, ethical questions.

"Lives Worth Living," Miss Peabody. Eminent women.

"The Third and Fourth Generation," Prof. Downing. Applied biology.

"Christianity in the Apostolic Age," G. S. Gilbert. Biblical, historical.

The Beacon Press offers one epecially good: "Our Part in the World," E. L. Cabot. On young people's work in the world.

In the series published by Charles Scribner's Sons the texts best suited to the high-school years are:

"The Story of the Bible," H. Hunting.

"The Life of Jesus," B. J. Forbush.

"Hebrew History," F. K. Sanders.

"Jesus Principles of Living," Kent and Jenks.

CHAPTER XVIII

FORMS USED IN SCHOOLS

F35-10M-5-20

Gary, Ind.,.....192....

To the Superintendent of Schools:

Kindly Excuse ..... *Jane Smith*
Name of Student

from the ..... *Emerson* ..... school on

Tuesdays and Fridays ..... from ..... *8:15* ..... to ..... *9:15* ..... to
Days Hours

attend religious instruction at the ..... Community Church .....
Church School

School ..... Grade ..... *7 A* ..... Class No. ..... *42* .....

..... *(Mrs.) E. U. Smith,* .....
Signature of Parent or Guardian

M. E. Snyder, ... *649 Maryland* .....
Reg. Teacher Address

E. A. Spaulding, ...
Principal

FORM OF PARENT'S REQUEST CARD USED AT GARY

Duplicate
January, 1920

REQUEST FOR DISMISSAL

To the Superintendent of the Northfield, Minn., Public Schools:

In accordance with a resolution adopted by the Board of Education January 12, 1920, you are hereby courteously requested to dismiss *Keith E. Hollis and Gordon Hollis* from school, Wednesday at 2:45 p. m., that *they* may receive religious instruction at this hour in the Baptist Church School of Religious Education.

When such instruction ceases to be given, proper notice will be given you that this dismissal privilege may be withdrawn. Such notice will be sent you either by the teacher who gives the religious instruction or by myself.

Mrs. R. C. Hollis
Parent.

FORM OF PARENT'S REQUEST CARD FOR THE WEDNESDAY CHURCH SCHOOLS AT NORTHFIELD, MINN

WEEK-DAY BIBLE STUDY

Pupil's Name .....

Street Address .....

Classes for week-day religious instruction will be offered again this year for the benefit of the pupils of the public schools.

The coöperating churches of Van Wert have each assumed its share of the budget for the support of this work for the coming year. There will be a necessary increase in the expense of carrying on the project in every item over that of the past two years. Heretofore the opportunity for Bible instruction has been absolutely free to pupils whether their parents were contributors to the work or not.

Each pupil will make a notebook during the year which he may keep at the close of the year's work. The actual cost of these is fifty cents each. The Board of Religious Education has decided to ask the parents to share in the increased expense this year by paying for the notebooks. However, no pupil will be debarred from the privilege of religious instruction if they cannot afford to pay this amount.

No pupil will be allowed to elect Bible Study without the return of this card, signed by the parent.

Parent's Signature .....

Church parent attends .....

Sunday School pupil attends .....

Public School Ward	Public School Grade	Pupil's Age
.....	.....	.....

FORM OF PARENT'S REQUEST CARD, USED AT VAN WERT, OHIO
(Note the information on the plan and method of school)

OAK PARK PUBLIC SCHOOLS

To Parents and Guardians:

At a recent meeting of the Board of Education, the Superintendent of Schools was authorized to coöperate with the Oak Park-River Forest Board of Religious Education, to the extent of allowing pupils to elect classes in religious studies offered in churches of this community. Parents or guardians who desire to make this election will please indicate their decision by filling out the form on the other side of this card.

Parents who do not care to have their children elect the work in Religion and Morals as offered by the churches, need not return this card. Pupils not electing this work will remain in the class work of their respective schools.

If the privilege of attending the classes in the churches is abused for truancy, or otherwise, it will be withdrawn.

W. J. Hamilton,
Superintendent.

FORM OF LETTER FROM THE PUBLIC SCHOOL BOARD TO PARENTS, ON THE ORGANIZATION OF WEEK-DAY CHURCH SCHOOLS

BATAVIA PUBLIC SCHOOLS

To the Parents:

In accordance with the Batavia plan for week-day religious instruction, pupils in the elementary schools, on application of parents made on the other side of this card, will be permitted for one hour on Thursday to attend church for religious instruction.

If the privilege is abused for truancy, or otherwise, it will be withdrawn. Pupils who remain in school will have a study hour.

F. C. Storm, Superintendent.

FORM OF NOTICE TO PARENTS FROM THE SUPERINTENDENT OF PUBLIC SCHOOLS AT BATAVIA, ILL.

To the Superintendent of Schools:

Please permit my child..... to attend the church indicated by (x) below for one hour each week.

( )	Baptist	( )	Bethany Swedish Lutheran
( )	Brethren		
( )	Holy Cross Roman Cath.	( )	Swedish M. E. (at M. E.)
( )	Christian	( )	Swedish Ev. Mission
( )	Congregational	( )	German Evangelical
( )	First Methodist	( )	Episcopal
( )	Study Hour (in case no church is selected).	( )	Immanuel Ger. Luth.
		( )	.....

Date.....19.... .....*Parent.*

FORM OF PARENT'S REQUEST CARD, BATAVIA, ILL.
(Reverse given above)

PARENT'S REQUEST

FOR CHILD TO ATTEND

St. Paul's Week-day School of Religious Education

To the Principal of School Number.....

I desire my {son / daughter} .....

Grade....., M....., Teacher, to be excused to attend regular class work in St. Paul's Week-day School of Religious Education.

Signed.....
Parent or Guardian

Address..... Phone.....

PARENT'S REQUEST CARD; FORM USED BY THE PROTESTANT EPISCOPAL DEMONSTRATION SCHOOLS

ABSENCE BLANK

FORM NO. 4

St. Paul's Week-day School of Religious Education

.....of Grade.....

School No....., M.....Teacher

was {tardy / absent} from regular class work on.....

date.....192

.....

This {absence / tardiness} was.....excused.

Signed.....
Teacher

ABSENCE REPORT CARD; FORM USED IN PROTESTANT EPISCOPAL SCHOOLS

ATTENDANCE SHEET

F18b-10M-9-18

DIST. ROOM NO.	NAMES	PERIODS A. M. 1 2 3 4	PERIODS P. M. 1 2 3 4	TEACHERS	DATE

ATTENDANCE REPORT TO PUBLIC SCHOOLS

Form used in the Gary Community Schools.

Name .....

Address ..... Telephone .....

Age ..... Grade ..... Class No. ..... School .....

Sunday School ..... Department .....

Church Member? .....

Parents' Name .....

Church Preference .....

Remarks: .....

.....

.....

OFFICE RECORD CARD

Used at Gary, and kept in file in office of the Community Board

COMMUNITY CHURCH SCHOOL MONTHLY REPORT

OF..... Gary, Indiana.....19....

Music

.....

.....

Discussion

.....

.....

Story telling

.....

.....

.....

Memory work

.....

.....

.....

Note book work

.....

.....

Special

.....

.....

Self-control

.....

.....

Number of sessions *Days absent*

.....

.....

.....

We should be very glad to have the parents visit the Church School and see the work the pupils are doing. Your interest will increase the interest of your child, encourage the teacher and help to build up the school.

Respectfully,

.....*Teacher.*

Pupils' reports sent to parents of children from fifth grade up through H. S.

PUPIL'S MONTHLY REPORT CARD

The use of this card begins with the Fifth Grade at Gary; pupils are required to take the report home to their parents

MONTHLY REPORT OF COMMUNITY CHURCH SCHOOLS

Teacher..... Month..... Year..... School.....

	Active Enrollment For Month		GAINS			LOSSES		Total Enrollment For Month		ABSENCES	CALLS	DENOMINATION	No.	NATIONALITY	No.
	Boys	Girls	Entered	Re-Entered	Transferred	Withdrawn	Transferred	Boys	Girls						
TOTAL															

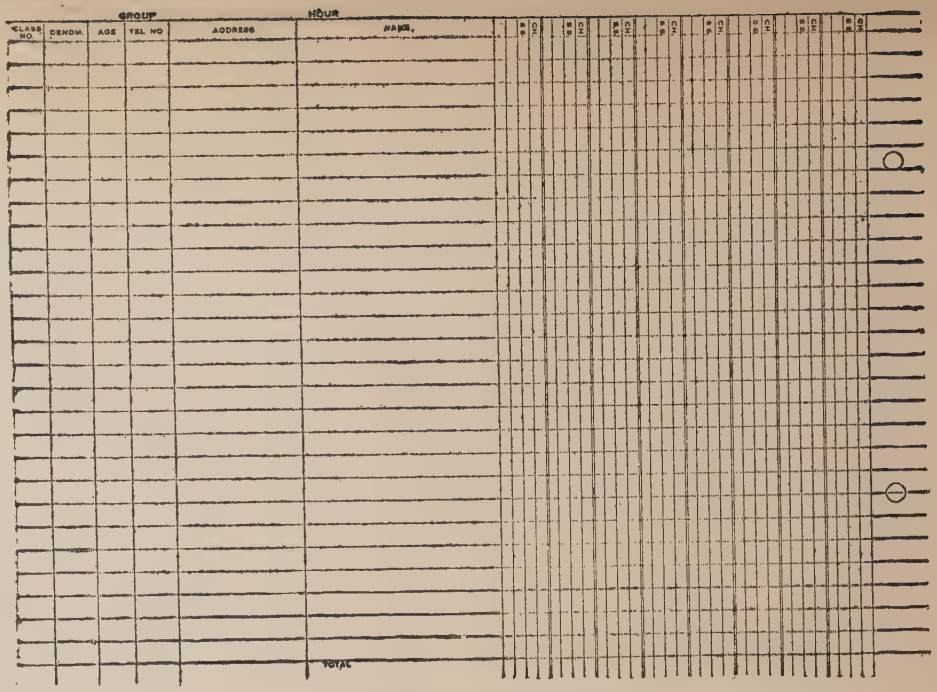
Enrollment by Groups I. II. III. IV.

Percentage of Attendance

Reason for Withdrawal

MONTHLY REPORT OF SCHOOL

The head of the report sheet used by each school, covering the facts of entire work for month.



ATTENDANCE RECORD SHEET

Sample page—loose-leaf—of record of attendance used in the Community Church-Schools at Gary.

CHAPTER XIX

OFFICIAL RESOLUTIONS AND DECLARATIONS OF PRINCIPLES

I. THE RELIGIOUS EDUCATION ASSOCIATION

A STATEMENT of Principles adopted at the close of a three-days conference on week-day religious instruction.

"1. The church and state are to be regarded as distinct institutions, which, as far as possible, coöperate through the agency of their common constituents in their capacity as individual citizens.

"2. All children are entitled to an organic program of education, which shall include adequate facilities, not only for general but for religious instruction and training.

"3. Such a division of the child's time as will allow opportunity and strength for religious education should be reached by consultation between parents and public-school authorities without formal agreement between the state and the churches as institutions.

"4. The work of religious instruction and training should be done by such institutions as the home, the church, and the private school, and not by the public school nor in official connection with the public school.

"5. The work of religious education must depend for dignity, interest, and stimulus upon the recognition of its worth, not merely by public-school authorities, but by the people themselves as represented in the homes, the churches, private schools and colleges, and industries.

"6. The success of a program of religious education depends—

"(1) Upon the adoption of a schedule which shall include the systematic use of week-days as well as Sundays for religious instruction and training.

"(2) Upon more adequate provision for training in the experience of public and private worship, and for the use of worship as an educational force.

"(3) Upon the degree to which the materials and methods employed express both sound educational theory and the ideals of

the religious community in a systematic plan for instruction and training which shall include *all* the educational work of the local church, whether such church works independently or in coöperation with other churches.

"(4) Upon the degree to which professional standards and a comprehensive plan are made the basis of the preparation of teachers for work in religious education.

"(5) Upon the degree to which parents awake to the unparalleled opportunity for the religious education of our children and youth, the profound need for sympathetic coöperation among all citizens of whatever faith, and the call for sacrifice in time and thought, in effort and money, consecrated to the children of the kingdom.

"(6) Upon the degree to which the churches awake to their responsibility for the instruction and training of the world's children in the religious life, and take up with intelligence and devotion their common task."

II. THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION

"The Committee on Education of the International Sunday School Association recommends the following SYSTEM OF RELIGIOUS SCHOOLS to complement the system of public schools:

1. A system of schools for the masses, including,
   a. Elementary Schools
   b. Secondary Schools
   c. Religious Day Schools, coördinate with the church schools
   d. Adult Schools
   e. Church Colleges
   f. Graduate Schools of Religion.
2. A system of training schools, including,
   a. Training Classes in the Local Churches
   b. Community Training Schools
   c. Training Schools for Special Groups
   d. Departments of Religious Education in Colleges.
   e. Graduate Schools of Religious Education.
3. A system of supervision, including,
   a. Superintendent of Local School
   b. Community Superintendent of Religious Education.
   c. County or City Superintendent of Religious Education
   d. State or Provincial Superintendent of Religious Education.

e. International General Superintendent of Religious Education."

III. SUGGESTED PLATFORM FOR RELIGIOUS BODIES INTERESTED IN WEEK-DAY RELIGIOUS SCHOOLS

1. Upon the home must primarily rest the responsibility for religious instruction and training.
2. The public school came into existence to assist the home and the state in the interests of the child.
3. When the home and school are unable to give the child a necessary life equipment, the need of which they mutually agree upon, coöperation is necessary.
4. By coöperation we mean that the public school authorities shall assign to the pupil upon the definite request of the child's parent, or guardian, a portion of his school time to be given up to religious instruction at such place as shall be selected by the parent.
5. The importance of securing school time is to emphasize in the eyes of the child that religion is a part of his daily "business" an opportunity for larger self-expression.

(Adopted by a committee representing schools and churches in some ten cities.)

IV. PRESBYTERIAN

(From a Bulletin Issued by The Presbyterian Board of Publications and Sunday-school Work, 1920.)

Week-Day Religious Instruction.—The Daily Vacation Bible School cannot fill all the gap. It can only fill the gap in vacation time. It leaves the school year with the burden of religious education carried by the Sunday School—a Sunday School, meeting one hour a week. The Religious Education Division of the Inter-Church World Movement reports that the 1,600,000 Jewish children in the United States receive an average of 250 hours' religious education annually. The 8,000,000 Catholic children receive 200 hours of religious education annually. But the Protestant children receive an average of only 26 hours of religious education annually. What we supremely value we take pains to pass on to our children. Do the Jews prize their religion so much more highly than the Protestants? Do the Catholics realize the value of their religious heritage so much more than the Protes-

tants? Here is an appalling failure of Protestanism, a failure that threatens its life. We may do one of three things:

a. Insist that the State provide religious education in the public schools. That would certainly result in the secularization of religious instruction. Moreover, it is contrary to the principles of democracy.

b. Erect a system of parochial schools. That would withdraw the Church's children from the common life of the public schools which is so essential an element in training for life in a democracy.

c. Create, in coöperation with the public schools, a system of week-day religious instruction. This instruction to be given under Church auspices, at the Church's expense, by teachers provided by the Church. It would be real religious education. The Gary Plan is a well-known and successful experiment. Other experiments are being tried here and there over the country. The Board proposes to encourage these experiments, to become a clearing house of information concerning them, and to help the Church find its way toward an adequate system of week-day religious instruction. The General Board of Education is coöperating, particularly in the matter of securing legislation which allows credit in the State schools for work done in the Church schools. Intelligent and persistent effort will be required. It will cost money. But the Protestant Church is to-day paying three times as much for its janitors as it is paying for the religious education of its children and youth.

V. THE SUNDAY SCHOOL COUNCIL

The Sunday School Council of Evangelical Denominations, at its annual meeting held in St. Louis January 28-30, 1920, appointed a special Committee on Week-Day Religious Instruction and instructed that committee to prepare a report to be submitted at the next annual meeting of the council. This report is being prepared upon the basis of the following principles:

I. In view of the constitutional provision for the separation of church and state and of its guarantee of religious freedom to all, week-day religious instruction will be conducted, necessarily, upon a voluntary basis and without the use of public funds.

II. The responsibility for week-day religious instruction cannot rest upon the state, but *it does rest upon the church.* There is imperative need that the church be further awakened to an intelligent sense of its inherent right, its essential function, and its moral obligation to teach religion to all future citizens.

III. Just as common intelligence is impossible without the common school, so common religion and morality are impossible without common religious and moral training.

IV. If religious training is to be universal it must be organized and maintained, ultimately, on the basis of geographical areas, and not on the basis of competitive denominational activity. However, during the present transition period, independent denominational efforts may be both necessary and serviceable.

V. The religious life of America will never cease to fall into denominational molds. The moral, financial, religious and educational resources necessary to sustain a creditable system of week-day religious instruction will come largely from the denominations. Hence the integrity and autonomy of denominational units will always be conserved; it is through them that the church (universal) will function educationally.

VI. The Sunday school, because of its many limitations, cannot carry the full responsibility for the religious training of American youth. In addition to its highly important work there will be required a substantial program of week-day instruction.

VII. The community is a natural unit in our national life. Practical considerations make it necessary to establish community programs of religious education and to conduct them on the basis of a large measure of local control, such as obtains in the operation of the public school system.

VIII. All such local community programs of religious education will recognize the inalienable responsibility and worth of the public school. Through close affiliations and cooperation with it they will seek to build a unified and coherent system of American education wherein the social ideals now being engendered by the public school will be reënforced and supported by religious motives, and wherein the religious motives of the pupils will find expression in suitable types of social and civic activities.

IX. Public school boards ought to be willing to make the experiment of giving from two to three hours per week of time in the grade schools or from two to three units of credit in the high school, or both, for purposes of religious instruction. They should not be asked to make the experiment, however, unless it is in the hands of those who have an intelligent appreciation of what is involved in making it a permanent success; nor should they continue the practice of giving such time or credits unless educational values are clearly established within a reasonable length of time.

X. Because of its close correlation with the work of the public school, the curriculum of the week-day religious schools will carry values common to all denominations, leaving to the Sunday school many of these common values as well as all sectarian and distinctively denominational matters. Careful correlation between the curriculum of the church school and that of the week-day religious schools is essential. They should constitute a well integrated system.

XI. In the inauguration and development of such a program, points of close correlation with the public school curriculum will occur chiefly in the subjects of geography, reading, history, English composition, civics and morals; but the instruction in religions will be given in such a manner that the religious motive will permeate the study of all other subjects.

XII. The curricula of both public and church schools are already overcrowded. It is futile to try to include in them all subjects that are inherently and educationally valuable. Henceforth, the questions: What subjects to include, How much time to give to each, and, What subjects to exclude, will have to be answered on the basis of relative values.

XIII. In setting up a local organization to carry through such a program, the following principles should be recognized:

1. Each denomination, through its properly constituted Sunday school authorities, has the right and duty to direct its own Sunday school work.
2. There is need of coöperative effort between the various denominations and between general organizations such as the International Sunday School Association, the Y. M. C. A. and Y. W. C. A.
3. Community and local organizations have rights of initiative and local self-government.
4. The coöperating local churches and organizations have the right as such to be represented in the direction and control of any community movement which has for its purpose either the training of workers for the local churches or the religious instruction of the children of the churches.

XIV. In the selection and employment of teachers who are to be responsible for the week-day program, the primary consideration is their ability to teach with sincerity and enthusiasm the material contained in the week-day curriculum. Such ability presupposes both professional training and personal loyalty to those great spiritual truths that underlie all ordered and peaceable civilization.

VI. THE METHODIST BOARD OF SUNDAY SCHOOLS

Some Guiding Principles of Week-Day Religious Instruction

Pastors and other church leaders who are contemplating the launching of week-day religious schools are urged to study carefully the principles involved in such an undertaking.

This work is still in an experimental stage. Nevertheless, there has been a sufficient period of study and experimentation to clear up many practical problems. An attempt has been made to gather up the results of these experiments and to make a thorough study of the factors involved. The results are set forth in the following statements.

It is hoped that advantage will be taken of this information before new projects are undertaken. It is better not to launch a program of week-day religious instruction at all than to make a wrong start, awaken opposition unnecessarily, and soon arrive at a situation of embarrassment and temporary defeat.

The movement is rapidly gaining headway. It is destined to make a direct and vital contribution to the welfare of our American communities and of the nation. Conditions are ripe for the inauguration of these schools. The public is interested; the immediate need is for trustworthy leaders in local churches.

I. The Sunday school, because of its limitations in time, equipment, and trained leaders, cannot carry the full responsibility for the religious training of American youth. In addition to its highly important work on Sunday there is required a substantial program of week-day instruction and activity.

II. The responsibility for week-day religious instruction cannot rest upon the state, but it *does rest upon the home and the church.* There is imperative need that the church leaders become well informed concerning this primary responsibility and that the church members be further awakened to an intelligent sense of the church's inherent right, its essential function, and its moral obligation to teach religion to all future American citizens.

III. The religious life of America falls naturally into denominational molds. The moral, financial, religious and educational resources necessary to sustain a creditable system of week-day religious instruction will come primarily from the denominations. Hence, the integrity and autonomy of the denominational units need to be conserved. It is through them that the church (universal) will finally perfect an adequate educational program.

IV. Just as common intelligence is impossible without the common school, so common religion and morality are impossible

without a program of religious and moral training that stresses common values.

V. Because of its close correlation with the work of the public school, the curriculum of the week-day religious schools will carry values common to all denominations, leaving to the Sunday school many of these common values as well as all sectarian and distinctively denominational matters. Careful correlation between the curriculum of the church school and that of the week-day religious schools is essential. They should constitute a well integrated system.

VI. If religious training is to be universal it must be organized and maintained, ultimately, on the basis of geographical areas, and not on the basis of competitive denominational activity. However, during the present transition period, independent denominational efforts may be both necessary and serviceable. Wherever such independent projects are undertaken they should be guided consciously and tactfully toward the larger task of the religious training of all the children of all the people.

VII. In view of the constitutional provision for the separation of church and state and of its guarantee of religious freedom to all, week-day religious instruction will be conducted necessarily upon a voluntary basis and without the use of public funds, school buildings, or equipment except when rented for this purpose.

VIII. Week-day religious instruction may be sponsored in three ways:

1. By a local church, acting independently of other institutions.
2. By a group of churches coöperating, and exclusive of all other religious interests or institutions.
3. By a community council of religious education consisting primarily of church members but including also those who represent other community interests. This council is directly responsible for the conservation of the interests of the churches. It does not supersede or antagonize them.

IX. Week-day religious instruction should be housed either in churches located near to the public schools or in buildings erected for this purpose and located in close proximity to the public schools. If public school buildings are used, it should be with the understanding that such arrangement is only temporary. Suitable rental should be paid for such use. Where nearby churches are used suitable equipment and arrangement of classrooms should be provided.

X. For the purposes of week-day religious instruction the children in Grades I and II in the public schools may be grouped

together. Likewise the children of Grades III and IV; V and VI; VII and VIII.

XI. The community is one of the natural units in our national life. Practical considerations make it prudent, as far as possible, to establish community programs of religious education and to conduct them on the basis of a large measure of local control. Thus coöperation with the public school system may be brought about with greatest ease.

XII. All such local community programs of religious education will recognize the inalienable responsibility and worth of the public school. Through close affiliations and coöperation with it they will seek to build a unified and coherent system of American education wherein the social ideals now being engendered by the public school will be reënforced and supported by religious motives, and wherein the religious motives of the pupils will find expression in suitable types of social and civic activities.

XIII. Public school boards ought to be willing to make the experiment of giving from two to three hours per week of time in the elementary schools or from one to two units of credit in the high school, or both, for purposes of religious instruction. They should not be asked to make the experiment, however, unless it is in the hands of those who have an intelligent appreciation of what is involved in making it a permanent success; nor should they continue the practice of giving such time or credits unless educational values are clearly established within a reasonable length of time.

XIV. In the inauguration and development of such a program, points of close correlation with the public school curriculum will occur chiefly in the subjects of geography, reading, history, English composition, civics and morals; but the instruction in religion will be given in such a manner that the religious motive will permeate the study of all other subjects.

XV. The curricula of both public and church schools are already overcrowded. It is futile to try to include in them all subjects that are inherently and educationally valuable. Henceforth, the questions: What subjects to include, How much time to give to each, and What subjects to exclude, will have to be answered on the basis of relative values.

XVI. In setting up a local organization to carry through such a program, the following principles should be recognized:

1. Each denomination, through its properly constituted Sunday school authorities, has the right and duty to direct its own Sunday school work.

2. There is need of coöperative effort between the various denominations and between general organizations such as the International Sunday School Association, the Y. M. C. A. and Y. W. C. A.

3. Community and local organizations have rights of initiative and local self-government.

4. The coöperating local churches and organizations have the right as such to be fully represented in the direction and control of any community movement which has for its purpose either the training of workers for the local churches of the religious instruction of the children of the churches.

XVII. In the selection and employment of teachers who are to be responsible for the week-day program, the primary consideration is their ability to teach with sincerity and enthusiasm, the material contained in the week-day curriculum. Such ability presupposes both professional training and personal loyalty to those great spiritual truths that underlie all ordered and peaceable civilization.

XVIII. A careful estimate of the necessary budget should be made in advance of the launching of the work. Adequate funds should be provided from sources that are, themselves, permanent and substantial.

VII. RELATIONS TO PUBLIC EDUCATION

I. Attitude of Educational Authorities

DEPARTMENT OF PUBLIC INSTRUCTION
Rochester, New York

January, 1920.

To the parent:

At a recent meeting of the Board of Education the following resolution was passed concerning religious instruction:

The importance of religious instruction both to the individual and to the country, is generally recognized. By common consent, however, the free public school system of this country cannot teach religion. The responsibility for such instruction must rest upon the home and the church. But the public school can and should coöperate to the limit of its power with the home and the church to the end that the greatest possible number of boys and girls may receive effective religious instruction.

"Under the single teacher plan of school organization that usually prevails in the elementary school, it is necessary that all pupils should

remain in school during the entire day. But under the subject departmental plan of the upper high school, the subject group departmental plan of the junior high school, and the semi-departmental plan now operative in some of the elementary schools, it is practicable, under certain conditions, to allow pupils to leave the school for a period of religious instruction without thereby interfering with their normal school progress.

"Therefore, Be it Resolved:—That upon an approved application from any established religious body or society incorporated under the laws of the State of New York, the Board of Education coöperate in this work of religious instruction by excusing pupils for such instruction subject to the following provisions:

"1. Pupils shall be excused for religious instruction upon the written request of parents or guardians only.

"2. The religious body desiring to give such instruction shall file with the Board of Education a written application stating the length of the course, the name and qualifications of the instructor, and the location and nature of the facilities that have been provided for this instruction. It shall, furthermore, furnish such reports of attendance and progress of pupils as the Board of Education may require."

(Here follows a paragraph giving information about a particular religious school.)

You will note that the school will not excuse pupils for this purpose except upon the specific request of parents. If you desire to register your child for the course please fill the enclosed card and return it not later than Friday of this week.

Very truly yours,

HERBERT S. WEET,
Superintendent of Schools.

October, 1920.

THE STATE OF ILLINOIS

Statement Issued by State Superintendent Blair of Springfield, Ill., with Relation to the Oak Park Week-day Religious Instruction.

"The State Superintendent of Instruction commenting upon week-day religious instruction points out that there is no illegality about the program. Beyond the state requirement that physiology and hygiene be taught to every child, each community is charged with the responsibility of determining its own course of study. State Superintendent Blair states that there are no definite hours of instruction required by law. In this also the community fixes its own hours of instruction. It has the right to permit children to go to classes in religion if the parents so desire. The decision is one for the parents to make in each individual case after the Board of Education has granted permission."

THE UNIVERSITY OF THE STATE OF NEW YORK

Memorandum for President Finley from Dr. Wheelock:

It seems to me that the quotation from State Superintendent Blair of Illinois covers the case very fully for New York State as well as for Illinois. Our law provides, as does the law of Illinois, that the Board of Education or Board of Trustees shall prescribe courses of study to be pursued in such schools, but does not fix the number of hours per day which must be devoted to such instruction. It would seem to me that if the time devoted to religious instruction does not interfere with the regular work of the school, there would be no legal restriction on such work, that it is entirely within the discretion of any local school board to determine whether or not there is such interference.

(Signed) CHAS. F. WHEELOCK.

October 18, 1920.

CHAPTER XX

SOURCES OF INFORMATION

I. AGENCIES

1. *The Religious Education Association* (1440 East 57th Street, Chicago) has published several hundred pages on the subject in the magazine, "Religious Education," and in pamphlet form. It has given away hundreds of thousands of pamphlets on this and other aspects of its work; commonly these may be had, free, on application. It maintains a Bureau of Information to answer specific questions in this field. It has held a number of conferences on week-day work, and many of its officers are ready to give personal advice and aid.

2. *Inter-Denominational Committee on Week-Day Religious Instruction* (Secretary: Mrs. Harry Webb Farrington, 615 West 138th Street, New York), organized to coöperate with all educational and religious bodies in New York City in the study of problems, preparation of plans adapted to differing situations and various church communions, and to secure coöperative effort looking toward city-wide provision for week-day work.

3. *Denominational Boards.* A number of the denominational boards of "Sunday Schools" and of "Religious Education" have appointed special secretaries in charge of this work. Amongst them are:

Baptists (Northern), Rev. T. S. Young, 1701 Chestnut Street, Philadelphia, Pa.

Presbyterian (U. S. A.), Rev. W. A. Squires, Witherspoon Building, Philadelphia.

Methodist, S. S. Board, Rev. James V. Thompson, 58 East Washington Street, Chicago, Ill.

Episcopal, Mr. Edward Sargent, 389 Fourth Avenue, New York City.

4. *The International Sunday School Association* (5 North Wabash Avenue, Chicago) has a committee on education whose province it is to study week-day instruction and to promote plans for the same. Its work has up to this date been restricted principally to the development of community training institutions to prepare voluntary workers.

II. LITERATURE ON METHODS

1. Books:

** G. U. Wenner, "Religious Education and the Public Schools" (American Tract Society, 1913).

The first proposal of a plan suitable to American conditions.

B. S. Winchester, "Religious Education and Democracy" (Abingdon Press, 1917).

A review and survey of the need and a study of several experiments in week-day work.

W. S. Athearn, "Religious Education and American Democracy" (Pilgrim Press, 1917).

A brief study of week-day schools and accredited high-school work, with special reference to a community system of religious education.

** Henry F. Cope, "The Week-Day Church School" (Geo. H. Doran Co., 1921).

A survey of week-day work in the United States up to date, with brief discussion of principles, methods and needs, intended to guide those planning week-day schools.

2. Pamphlets:

(1) "Week-day Church Schools of Gary," A. A. Brown, Religious Education Association.*

(2) "Instruction in Religion in Relation to Public Education," Religious Education Association.*

(3) "Teachers for Week-day Schools of Religion," W. S. Athearn, Religious Education Association.*

(4) "Religious Instruction and Public Education," 8 papers; Religious Education Association.*

The above are surveys of the situation and of experiments up to 1916. They also discuss the educational and civic principles involved.

(5) "Week-day Religious Instruction," Bulletin No. 14; American Baptists.

(6) "The Gary Plan of Church Schools," Presbyterian Board.

(7) "The Progress of Week-day Religious Instruction," Chicago Church Federation.

** Indicates the essential books and pamphlets on account of immediacy and completeness.

* Indicates out of print, but this material is of sufficient value to be found in libraries, especially in college and theological seminary libraries.

(8) "Two Types of Week-day Church Schools," Presbyterian Board.

(9) "Some Questions," Department of Religious Education, Protestant Episcopal Board.

**(10) "The Van Wert Plan," Local Religious Education Board, Van Wert, Ohio. (25c.)

**(11) The Community Religious Schools at Gary, Local Board of Religious Education, 700 Adams St., Gary, Ind. (25c.)

(12) "The Toledo Plan," Inter-Church Federation, Nicholas Building, Toledo, Ohio.

(13) Reports of the Interdenomination Committee for Work-day Religious Instruction, 625 West 138th Street, New York City.

(14) "The Educational Work of the Church," Bulletin 10 (1919); U. S. Bureau of Education.

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(15) "The Wednesday Religious Hour," G. U. Wenner, The Lutheran Society.

(16) "Week-day Religious Instruction," R. W. Miller, Reformed Church.

**(17) "Week-day Religious Instruction," John E. Stout, Department of Religious Education, Northwestern University. (25c.)

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** Indicates the essential books and pamphlets on account of immediacy and completeness.

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